

# DOMESTIC MISSIONS

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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OCTOBER, 1868.

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### COMMUNICATIONS.

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#### *LETTER FROM BISHOP TUTTLE.*

SALT LAKE CITY, UTAH, *August 3d*, 1868.

REV. AND DEAR SIR:—Out of gratefulness and duty I am moved to tell you of my visitation thus far made.

I spent the winter and spring in Virginia City, Montana, and there we have built a Church. St. Paul's cost us \$3,409.08. Of this sum, I gave \$500 from my trust funds. The people of Virginia gave all the rest.

We held our first service in St. Paul's, May 24th. Grateful worshipers, I think we were, and happy in the knowledge that we were not in debt to the amount of one cent. On the 31st, Whitsun Day, I celebrated the Holy Communion for the first time in Montana. There were nine communicants.

On June 26th, the Rev. E. N. Goddard and wife arrived in Virginia. Mr. Goddard is now in charge of St. Paul's. He is living in the furnished rectory which we own there, and is going cheerily on in earnest and faithful work. When we first used St. Paul's, it was pewless, carpetless, paintless, without a bell, and without glass in the windows, muslin being used for the last. Now Mr. Goddard has raised the money needed, (\$65) and has put in the glass, and is now engaged in securing the money for painting. He goes on the excellent principle of making improvements as he can pay outright for them. The same kind gentleman who donated the rectory has sent us a communion-service.

Another friend has provided Bible and Prayer-books for the chancel. Still another has lately given a beautiful chandelier. Virginia is exceedingly depressed now in business, and her prospects are by no means bright; yet I trust that St. Paul's is to live, and through God's blessing, do much good there. Virginia is the present capital of Montana, and Mr. Goddard is the only Pro-

testant Minister, and St. Paul's the only house of religious worship for Protestants in the town.

Within two or three days after Mr. Goddard's arrival, I started forth on my visitation. My first point was Bozeman, one hundred miles from Virginia. I rode thither by our "Weekly Express," in an open lumber waggon.

Gallatin valley, at the head of which is the little town of Bozeman, is most fertile, and well deserves the name of "the garden of Montana." The crops were looking well, and if grasshoppers would let them alone, the farmers were counting on average yields of twenty-five and thirty bushels of wheat to the acre. They tell me that they have raised sixty bushels to the acre. I saw a field of two hundred acres covered with wheat and oats, and many such are in the valley. This valley is forty miles long, and from ten to twenty wide, and has a population of fifteen hundred or more. Bozeman is a town of a few houses and stores, with a large gristmill; near it is Fort Ellis, lately established by the United States government to protect the inhabitants from the hostile Crow Indians. It is not safe for a white man to venture many miles from Bozeman into the Crow county toward the Yellowstone. A week or two before I came, the Indians had stolen horses and mules from the town, and even from the Government herd under the very walls of the Fort. At Bozeman is a union meeting-house under Methodist control. Two Methodist local preachers keep up religious services and a Sunday-school. This house was used for the sitting of the court through the week. In it, soiled with tobacco-juice and strewn with sawdust, or in that part of it that the active knives of lawyers, witnesses, jurors and spectators had not whittled away, I held service on Sunday morning, July 5th. Here, as elsewhere, I found the Mission-services to be of invaluable help to me; I know not how I could get on without them.

By making a few explanations, and after an invitation to the people to join in the accompanying and responsive parts, I always secure order and decency and reverent help, and I cannot but think much of earnest, common prayer. In the afternoon I held service at Fort Ellis. Wednesday, 8th, I rode down the Gallatin valley, thirty-five miles to Gallatin City. Here the three rivers, Gallatin, Madison and Jefferson meet to form the Missouri. The waters that I threw stones into there, were to flow 3300 miles before reaching St. Louis. At four P. M. I held service at the house of Major Campbell and baptized one infant, one little Indian girl who lives with Mrs. Campbell, and one adult. Mine was the second religious service of any kind ever held there. In and about this place are as many as six church families. Pray do not be deceived by the term "city." Gallatin is composed of a store, a gristmill, and a half-dozen houses. In all the Gallatin valley, among its settled agricultural people, no religious services are held save those at Bozeman, and the Mormon worship that is kept up in a settlement of the "Josephites," (who are not polygamists.)

Leaving Gallatin, Friday 10th, I rode in the rain, driving a pair of mules twenty-five miles to Radersburgh, a mining town. Here, of course, I expected



to find wickedness and discomfort. Nor was I disappointed. I stopped at a quasi-hotel where a dance with its concomitants was held that night, and where I slept, as I could, on the floor in the hall just off from the bar-room. I had no services there.

Saturday, having missed the stage, I was obliged to hire a conveyance to Helena, fifty miles. Sunday, 12th, I held services morning and evening in the school-house in Helena. The congregations were large, and I used the Prayer-book and not the mission service, and the responses were full and correct. But it was well that the school-house was a little way back from the main streets. Otherwise, the bells summoning to auctions, and the half-dozen auctioneers loudly shouting, would have sadly interfered with us. Helena has not much changed. It still amazes me with its material vigor and growth, and appals me with its desecration of the Lord's Day, and intensity of all kinds of wickedness. It is now the metropolis of Montana. Church work must begin there. The Methodist minister (South) has left. The Methodist minister (North) is giving way to a successor. The Campbellite preacher is Probate Judge, and a gold-digging miner. These are all the ministers (excepting the Romanists) in the town. The people want the Church. Now is the time for the Church to enter. God helping me, Helena shall not be another winter without the Church. The people will pay \$3000 for a pastor, and the parish may start off at once self-supporting. Monday evening, I celebrated the office of Holy Matrimony.

Thursday, I left Helena for Blackfoot, thirty miles. At Blackfoot are two or three Church families, but no arrangements had been made for services, and I had none. Mr. Goddard has once visited this town and baptized some children.

Friday, I went to Deer Lodge, twenty-five miles. There, on Sunday, the 19th, I held services morning and evening, in the temporary court-room, over a billiard saloon. In the afternoon I visited and addressed the Sunday-school, which a few Christian people are trying to keep up. They had come to me when I was at Virginia, and I supplied them with some books of instruction. I found about twenty scholars present. A Methodist, two Presbyterians, and two Campbellites are the teachers; but they use our Catechism, and instruction books, and I was pleased to hear the prompt answers given by the children to my questions on the Creed, the Lord's Prayer, and the Ten Commandments. Deer Lodge is not a mining town. It is in a most beautiful agricultural valley, (the Deer Lodge) and seems to have elements of stability and steady growth in it. I was impressed with the conviction that it is my duty to look specially to it. The Romanists have a church there, but no other religious services are held. Mine was the second Protestant service held in the town. I took care to secure a lot for church, rectory, school, etc. The town Trustees gave it to me; a corner lot 180 feet by 130. I have paid \$100 to have it fenced. A collection on Sunday furnished \$46 of this amount. Few Church people are in

Deer Lodge, yet the inhabitants want me to send them a Clergyman, and one prominent and judicious man assured me that \$2500 for salary could be raised. I shall correspond with him, and seek to supply Deer Lodge with a pastor as soon as possible.

Tuesday, I started for Bannach, 245 miles, and arrived there on Friday. This town was the first Capital of Montana. Here gold was first found in any considerable amount. Sunday, 26th, I held service morning and evening, in a hall over a beer saloon. At two P. M. I met and addressed the little Sunday-school which an old man, (a Methodist) is trying to gather together. I promised to send them some books, which I have done since I came to Salt Lake. At three P. M., at a private house, I baptized seven children; and at four, at another house, I baptized three more. I found some good families and excellent women in Bannach. But, on the whole, in its smaller way, it distressed me more than Helena. In Helena, some few stores are closed on Sunday; in Bannach, not one. In Helena are some religious services; in Bannach none of any kind, not even Romish, and absolutely nothing marks Sunday from other days but the little Sunday-school which the old man I spoke of is trying to gather and the evening "talks" and prayers, that he has very recently been trying to establish. There is no building for Divine worship in the town. The member of the Legislature from the county, a mechanic, and a very respectable man, as the phrase goes, I saw hard at work in his shop throughout the entire Sunday. I must look to Bannach; yet, in my judgment, Helena and Deer Lodge need prior attention.

Monday, I left Bannach for Salt Lake City, 415 miles; and riding day and night in the stage, arrived here Thursday afternoon.

To tell you, dear Doctor, that I am pleased and grateful and happy for the work going on here, is only to speak out what my mind and heart are full of. There is only one drawback; let me tell you what it is. We are somewhat in debt. The payments on our land, to be sure, are all met so far as due. Those payments made, amount to \$5,310.88. But in completing the rectory in which Mr. Foote and Mr. Haskins are living, and in which I now write, a debt of \$2,990 has been incurred. We wanted to finish our rectory, in order to stop the expense of rent for a house in which our Missionaries might live.

But the debt draws not a cent of interest. God helping us, it shall grow no greater. And now, my dear friend, thou SPIRIT OF MISSIONS, who goest everywhere, will you be so kind as to tell the good people at the East that when I get on there in October, I want to ask them frankly to put away this debt by their gifts? This is my first and pressing favor to ask. I have told you of the one drawback. And now I will tell you of the things that make me grateful and happy. The term of our grammar-school closed on July 24th. But the Rev. Mr. Haskins, who is the principal and conductor of this school, deferred his closing exercises and exhibition until my arrival. Therefore, on Friday evening, in Independence Hall, where our Church services are held,



these exercises took place. There were singing, declamations, and delivery of prizes. To say that I was pleased, expresses but a small part of what I felt. It would have done your heart good to hear the choruses of the children. And you must be a stronger, as you are a bigger man than I, if you could have kept back the tears, at some of the beautiful and sweet and touching things sung and spoken. I came away from that exhibition enthusiastic, as I am sure did many others who crowded the hall. Even some Mormons, who pride themselves, and with some justice too, on their singing, said that our children's singing was "first-rate." Let me tell you a little of the school. We had last term ninety scholars. Of these, twenty-five are children of Gentiles; forty of "apostate Mormons," and twenty-five of "bona fide" Mormons. The school is opened every morning by the use of Goodrich's Sunday-school book. Brigham Young is not willing that the Mormon children should come to our school; but some of the parents say they will send them to the best school, and they think ours the best. For the next year, Mr. Haskins rents, for his school, Independence Hall at sixty dollars a month. I have promised to see that this rent is paid, as we cannot yet build a school-house for him. I hope and believe that kind, giving friends will help me to make good this pledge, as Mr. Wolfe's generous gift of last year has lifted the rent question out of all difficulty thus far.

But so soon as possible we must build a school house, suitable for our growing wants. May I forewarn you that, after the \$2,990 of debt is paid, and the \$720 of rent money is given or pledged to me, my next cry will be, "Dear friends, I want a school-house."

Ah! this school work is mission work. This school work is the wisest Church work. It is work for the Saviour, most efficient. May He bless it and guide it, and may He cheer and the whole Church encourage the steady, earnest, faithful, devoted young man in whose charge it is. God indeed blesses me in the helpers He has given me. Mr. Haskins has my full confidence and grateful affection.

On Saturday evening, by request of Rev. Mr. Foote, I met the candidates for Confirmation, for friendly conversation and prayer. What was my surprise to find this parlor crowded!

Sunday, August 2d, we had early Morning-prayer, when I addressed the Sunday-school children; at eleven p. m., Communion and Confirmation service. I confirmed seventeen, and besides readmitted to the Church two persons, a man and a woman, who had been Mormons. One of them was of old a communicant of the American Church, and one of the Church of England. Mr. Foote said they were desirous of some mark of certification of their re-admission, as they had been Mormons, and of themselves asked him to grant to them some mark other than, and previous to, the simple coming to the Holy Communion. Therefore, these two persons approached the chancel with the others, and with them renewed their baptismal promises, and, after I had confirmed the seventeen, I pronounced over these two the following words: "I

hereby certify that these persons have been confirmed, and having now renewed their confession of the Lord Jesus Christ, in His Church, they are received into full communion with the same, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Thirty-two communicants partook of the Lord's blessed Body and Blood including all those just confirmed, and the two persons spoken of. In the evening, Mr. Foote baptized twelve children, making in all *seventy-two* baptized since he came here.

May we not thank God and take courage? May we not feel sure, that under God's guidance and blessing, Mr. Foote has been working wisely, faithfully and but efficiently in this peculiar field, the multiform perplexities of which none those here can at all realize? May the Church at large stay up his hands, in his strange and important work, with confidence, and gratitude, and sympathy and love and gifts.

There is a fullness in the responses, and a heartiness in the tone, and a reverence of attention, and a churchly beauty in the services here, that made me yesterday forget all distance and isolation, and carried me back to Church homes of the past, and pointed me forward and lifted me upward to the beauty of praise and worship in the Home to come.

To-morrow, at 6 P. M., I leave (D. V. ) for Boisè City.

Sometimes my heart sinks. But faith, thank God, fails not. And He, ever mercifully and lovingly, I know—I feel—answers prayers.

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### P R O S P E C T I N G .

SEARCHING for the stores of precious metals which have been providentially placed within the reach of man, is called prospecting; but this term is equally applicable to seeking after the still more precious souls that now lie around us, either rockbound or earthbound, because of the lack of Christian intelligence and zeal. Little machinery was needed to collect the gold that had been placed near the surface of the ground as a lure to the hardy pioneers of civilization; but all the appliances which practical skill and science can devise, are now required to draw the precious metal from its deep hiding-places in the earth or in the solid rock. The Church was long contented with the rich yield of its easy surface work; but the following paper shows that in some districts she is prospecting in each habitable locality, with the firm determination to use every divinely authorized agency for rescuing that which alone has any permanent value. Surely, under the gospel dispensation, the apparatus of the Church is more complete and effective than that of the miner in quartz or earth, and the incentive to save souls should be stronger than the greed for gold; already some zealous women have not only been prospecting, but also working so diligently and efficiently, that very many precious souls have been brought from these hitherto neglected regions into the Treasury of the Lord.

H.



DEAR SIR :—In the providence of God I was called to spend part of the last winter in a parish a few miles from my home. At the earnest solicitation of the Rector and some of his people, I commenced a “Mothers’ Meeting.” They had long desired it, having both heard and seen how greatly God had blessed the like work in the parish to which I belong. The Rector had been earnestly working, but outside of his Sunday-school had for some time labored singled-handed ; and felt deeply the need of the faithful co-operation of his people.

The day I first went among these people, accompanied by my friend, one of the parishioners, I made six visits. The first woman at whose house we stopped was a communicant of the Church, who promised to come to our meeting. The next three were all of English extraction, and in the habit of coming to service now and then, and all their children belonged to the Sunday-school. They each cheerfully promised to come to the Meeting. The next two were Germans, their husbands mechanics. One of these women had, when in the city, attended a Lutheran place of worship, but since removing to the suburbs had gone *nowhere*. She did not know any one, and did not like to go alone. She desired to go, and wanted to send the children to Sunday-school, but no Christian of any name had been to see them, and she was a stranger. She promised to come to the Meeting if she might come late, as her husband did not return early from work. This we told her she could do. In the next house we found a mother and six children ; everything animate and inanimate was covered with dirt. There was just space to get into the room and sit down ; three half-clad children sat upon the floor in a corner, a baby in the mother’s arms, and a filthy, repulsive looking child of eleven years leaned upon a ragged, broken lounge. The atmosphere was so close, it was some moments before I could breathe freely enough to speak. The woman had a pleasant countenance, but was entirely ignorant ; looked with wonderment at us for coming to her, but was pleased that any felt an interest in her. When told of the Meeting, she simply said, “I cannot leave my home, hardly to go to the store ; that one,” she continued, pointing to the poor afflicted girl, “keeps my mind busy day and night, fearing she may be hurt. My husband has had no work for a long time ; the children are poorly off for clothes, or I would be glad to get them to that Sunday-school in the Avenue” (alluding to ours). “But do you never leave home?” “No, never ! I have not been anywhere for years.” “Have your children been baptized ?” “Oh, yes ; in the Lutheran.” “Where does your husband worship ?” With a silly sort of laugh : “Oh, he do not go anywhere ; he do not care about Church.” I afterward learned from her that he was a hard, blasphemous German, constantly drinking. He forbade her leaving the house or having anything to do with the Meeting. I made her several visits. The first time I was there, I left her a tract, and at every other visit she asked me for more ; her eldest boy could read quite well. What darkness in this home, these

hearts! And yet but a patch of ground lies between them and the sacred temple, where the glad tidings of the Gospel are preached. She cannot go to be taught; what is to be done with such? Because they are hemmed in by circumstances which keep them from worshipping with us in God's house, must they be left to perish? And to whom shall the thousands of families, of which in a great measure this is a sample, look, to be guided out of the weary way of sin and misery? The Rector of this parish made his constant round of visits among the parents of his Sunday-school children. I think he told me he had one hundred families which he was visiting almost weekly. And these people testify to his faithful care over them, and entertain for him a sincere affection. One woman told me she did not know what to do if her pastor missed seeing her every two weeks. He could not possibly give more time than he does. He could not go all over that fast increasing population. His heart may yearn for them. They may be but "*waiting* for the consolation of Israel." But were the hours of the day doubled, and had he the strength of many men, it would be beyond the limit of his powers to gather in all these people, and when they were gathered in, do the still greater work of watching over them, guiding, leading, teaching; for to them it must be given "line upon line, precept upon precept." Let the women, like Persis, in the days of St. Paul, gather around their minister, and "labor much in the Lord." Let them go forth with earnest hearts into their homes, praying that the Holy Spirit may breathe His resurrection power, and raise these home-heathen from their moral and spiritual death into the light and life which is ours and theirs through Christ Jesus.

Another day we went to the house of one who had lately become a communicant; first to ask her to come to our Meeting, and second to have her point out from her door the Protestant families in the neighborhood. She kept a store, and consequently knew everybody in her immediate vicinity. Near her lived two families who went nowhere to public worship, two others who were Church people, and several Romanists. Here then we had the ground pretty well laid out. Next to this woman lived a German family, who had lately moved there, and of whom we knew little; it consisted of a grandmother, a married daughter, the two husbands and several children.

The grandmother, early trained a Lutheran, would be so glad to see a minister of some Protestant faith and put the children at Sunday-school. She could speak little English, and therefore felt backward about hunting one, was quite delighted at the idea of the meeting—promised to come if any one would take her. I told her some one should do so. We then went back to the little store and told our woman there that here lay a missionary work for her to do; she must go for this woman on Friday, and take her with her to the Mothers' Meeting.

In a solitary looking house near by lived an infidel; we were told. We knocked at the door; the woman opened it just wide enough to see us. I saw



she was not disposed to invite us in, so I stepped upon the door-sill, saying, "Shall I sit down a little while? I have been walking considerably, and want to see you a few moments." Not very graciously she complied with my request. All around, the place looked so cheerless, so barren; the furniture had apparently been very good, but seemed to be utterly neglected. The woman's face was the hardest I ever saw; deep lines marked it, which made the swarthy skin and uncombed black hair look more uncomely still. Her answers to my kind inquiries were sharp and short. I gathered from her that she had lost two children, and I stored that knowledge away to be used again, after I had sounded the depths of this God-despising family. I asked her to what church her husband went. "None; he hates churches and ministers." "Poor man," I said, "how unhappy that must make you." (As though nothing else were possible.) She did not answer, and her face told of no emotion within. Thinking it better to change the subject, I said: "This house is so different from the others in the neighborhood; I suppose you own it?" "Yes." When I told her of the meeting, she said if she were willing to go, he would not let her; she did not think much about anything in this world. I said: "Perhaps you would feel happier and more cheerful if you would go more among people." "I don't know about that; I am satisfied." I knew it was not well to say much in such a case in the presence of a third person. I therefore gave her a tract, and rose as though to go. My friend passed out; I held back that I might be alone with her. I took her hand in a kind, affectionate manner, saying, "You will not be angry with me, my dear friend, for coming to your house. I knew you did not go out, as most of the neighbors do, and I thought you had not friends about here, and I would make you feel you had one in myself. Our Mothers' Meeting, of which I told you, was designed for the purpose of bringing us all together as mothers." She smiled somewhat kindly and said: "No, I have few friends." "Have you a mother?" "No, they are all dead." "Would your mother, were she here, keep you from the meeting, or be *sorry* or *glad* to see me here?" (This was an indirect way of finding out whether she had a *Christian* mother) Her reply was decided, kind and tender. "No, she would have been glad to see you. She was good, and tried to make us so; prayed for us and for father, but he was like me, and never would listen to her." "Where did your mother go to church?" "She was a Methodist." "I suppose you sometimes long for her, and want her advice in your daily cares." "Ah, indeed I do; but she saw trouble enough, poor mother, without knowing mine." "She taught you to pray when you were a child and to put your trust in the Saviour of the world, told you of His love for you and of the rest she has found, the promised rest of the Christian." "Oh yes, madam, I know *that*, I suppose, as well as you do; but knowing it does me no good; I cannot *feel* it. I do sometimes open that old Bible, and wonder how my mother took so much pleasure in it." "And yet, my dear friend, that is the lamp in our hands, and the only one given us to light us to that world where your mother is, and where those

children are with whom you parted." She replied, "You see it, I do not; is that my fault?" "My friend, do you want to see as I do—do you feel far from God and true happiness, and desire to come to Him?" "No, I do not think I feel anything." "You read in the Bible that Christ came into the world to save sinners?" "Yes, I know all that—then why am I not saved? that is what my husband says, *if such a one* died for sin, then that is enough; *he* wants no preachers." "The same book says, 'If we *confess* our sins, He is faithful and just to forgive;' it is the will of God that we confess ourselves sinners, and come to Him seeking and asking for His love and mercy, humbling ourselves before Him. God is tender, loving, pitiful, but He wants to see us realize our entire dependence upon Him." "Well, madam, tell me what your idea is of hell—do you believe God made me, a helpless creature, to put me into eternal torment for what is born in the flesh He has made? Do you believe He is good who will hurl millions into a bottomless pit?" "You want to know whether God has a big furnace somewhere, unseen, where he intends to put His creatures and literally roast them?" "Yes; do you believe that?" "No, I do not. But my friend, for a moment let your mind rest upon a drunkard—you may know one—one who neglects and abuses his family, lies about like a beast, has few or no friends, has lost every vestige of manhood. What do you think—is that man happy or miserable?" "Oh, I know he must be wretched." "Then look at those poor abandoned girls of shame, for whom no door of home opens, from whom all turn away; are they happy?" "No, I think not." "Why are they unhappy? It is because they have turned away from the face of their Heavenly Father—turned from love and joy and peace, and willfully followed evil. God did not want them to stray. Do you think that a God who is so filled with beauty as to have planned and created all the lovely flowers we see around us, could such a Creator look with pleasure upon sin in the form of a loathsome drunkard? No, dear friend, it is the sinner's fault, not God's, and the deeper they go into sin, the more wretched they become, and that is present hell. The future hell is a continuation and increase of misery; the unavoidable result of sin. And it is like a dark and *bottomless pit*, into which man *throws himself* when he wilfully and voluntarily departs from God and the light of God's revealed will, as given to us in the Bible." "Well," she said, "how do we get to the Creator after we have gone from Him? I cannot see it." I laid my hand on hers, saying, "Our Saviour's words are, 'All things whatsoever ye ask in prayer believing, ye shall receive.' Prayer shall bring you into God's *presence*; just talking with Him, confessing how dark everything is to you, beseeching Him for the sake of His Son to hear you." Looking at her earnestly, I said, "Do you ever pray?" "I have a few times in my life." I thought her countenance had softened during our conversation. "Will you not kneel down with me, my friend, and let us ask God together to bless us, and give us both more heavenly wisdom? I need it all the time." She moved off from me, saying, "No, no! not now; I would be com-



mitting a worse sin to kneel with you, for my heart is cold and dead." "I know it, dear friend, but listen to a few more gracious words from our kind Father—'A *new* heart will I give you, and a *new spirit* will I put into you, and I will take the stony heart out of your flesh,' etc." She neither spoke nor moved, standing with her eyes fixed upon the floor. I waited in silence, feeling a strange awe, as though God were there.

At last, without lifting her eyes, she said in a clear, strong voice, "These are strange words; I cannot pray, you may pray, I will stand and listen." "Oh, no, my friend, I would not like to do that, you must unbend to God; it is resisting God's Spirit. I will wait; promise me you will read some passages I mark in this Bible of your mother's. "I will do that." "And I would like to think that you will pray." "Perhaps I might." "Sometime I hope to see your husband. I shall be in this neighborhood for a while; he would not object to having a conversation with me?" "No, I think not; but he would not let a minister. I never say anything to him, he only talks worse and worse, so I let him alone." The children of these people had the most malicious, hardened faces I have ever seen in childhood; one boy, about eleven years, I found on enquiry, was the terror of all the boys in the neighborhood, and the worst boy to be found. I asked him "if he would like to go to Sunday-school?" he replied with a growl, 'no, I would'nt!' and a few more questions I put to him, to which he gave no answer whatever.

"Shall I come again?" I said to the woman when leaving. She smiled, saying, 'Oh, yes, if you would like to.' I joined my friend who had called at the house of a woman who she thought would come to the Meeting.

The next visit was at the house of one of those thrifty, industrious, cheerful families, we so frequently meet with among the working people, who illustrate what carefulness and perseverance will accomplish, and how entirely unnecessary is the greater part of the destitution and misery of the masses, could they be lifted up, trained, taught and organized. The husband was a laborer. They had two quite large boys who, of course, helped. They owned the house in which they lived, and the lot adjoining. They had a good garden tastefully arranged.

Inside the house the same kind of order and neatness prevailed. The dresser was covered with a white linen cloth, the hearth clean and red, the stove bright and black. Comparing it with the house of a mechanic who lived opposite in an almost comfortless condition, although with half as much again to live upon, I realized how much fearful waste and lack of management there is in the world, and how very much must depend upon the wife. I should think the only way to effect any radical change, must be for the Church to teach the rising generation of daughters, industry and thrift.

This laborer's wife told me that by making pants and vests, she had clothed herself and children. I asked her who kept the garden in order, as her husband went early to work? She replied, "We do it together; he

gets up very early, and works a good while before he calls me; and then in the evening we work again; sometimes when it is moonlight, until ten o'clock. My husband never goes from home, we are always together." "You take care no place shall look quite so nicely to him as his own home!" "Yes, indeed; and I don't wonder some men are never home; he says he would'nt be, if he had such a place to come to, as some of his friends have." "And what about the most important of all things, where does he go to Church? I see you go, and you told me the boys went to Sunday-school. I am interested in the soul of this good husband." "Indeed, I would be so thankful to see him take to that; I often think of it, and feel how we have neglected our duty. Would you like to talk to him?" "Of course; I should like it above all things." To know the ground upon which I was stepping, I asked her some things relative to him. Whether he objected to her going to Church—if he had been trained religiously when young—whether he ever prayed—if he liked the pastor. I gathered that he respected religion, sometimes went to Church, was glad to see Christian people at his house, but was too busy to think about his salvation. Whilst I was there he came home, and went into the garden, before coming into the house. I said "May I go out to him?" she replied, "yes," and went to the door with me and called him. He looked up, and came toward us; he was an uncommonly handsome man. When told who I was, he shook hands cordially. I commenced right away to speak in admiration of his garden, for I thought it was certainly one of his favorite children. We walked out under the vine; I asked what kind of grapes they were—what kind of fruit-trees—how old they were—wondered how it were possible for him to accomplish so much? and in a very few moments we were quite good friends, and the way opened for a higher range of thought and conversation. First, I told him of our Meeting which I had asked his wife to join, hoped it would not interfere with his comforts for her to attend. "I would be glad for her to go, she works too hard." "How do you like the little Church in the Avenue?" "Very well, as much as I know about it; it is a beautiful building, and I like the Minister, but somehow I think a man can be just as good without going to Church." "Perhaps you are much better than some who go constantly to Church, but you may have never been so sorely tempted, or if you have been blessed in some respects in which they have not, would it not be kind, to endeavor to help them? The Church needs good, moral men. You believe God blesses and approves of such a body as the Church, and the Saviour of the world established it?" "Yes, I do; I believe all that." "Then don't you think it better, nay, right, for all men to stand by it, and lend their aid to uphold truth, and try and spread the knowledge and love of God over the world? You know that in the army, numbers combined with discipline subdue the foe." "That is true; I don't say I do right, yet the lives of other men who go to Church, both high and low, have kept me from feeling much interest." "Exactly so; but why stand off and let a good thing suffer, when you could by your example, counteract some of the evil? You might teach



some poor, weak, worthless fellow how to make a good home. But above all, God wills us to thus assemble together. Do you pray?" "Well no, not much." "Who has given you the many blessings you enjoy—your good, industrious wife—a mind inclined to good—a home of comfort?" "Of course, I owe all things to the Creator." "You acknowledge this to *me*, and yet you never do to *Him*, or at least, you are not willing to do anything that would magnify His name. God asks your heart and service; He asks you to give a portion of your life to this work; that is, to do good to those for whom Christ died. In the parish to which I belong, a lady teaches a class of some one hundred and fifty men, and I have a smaller one. If I were here I would do this work, and ask you to join the class." "And I should do it," he respectfully answered. How many are there like this man, only waiting the offer of teaching? Stalks of ripe grain standing unbound. Whose hands shall gather together for the Lord of the harvest? Shall all this grain perish because it is not gathered in? The husbandman does not leave his grain in the field until the cold breath of Autumn comes, but gathers it rapidly in due season, because the time for saving it is short; he will forego ease and endure fatigue to have it garnered. Shall we let those who thus welcome us perish, for want of that knowledge which has been vouchsafed to us, to be imparted to them? We now find in most persons, scarcely any prejudices to overcome. There is work in the vineyard of our Lord for every Christian, but these opportunities are passing away, the time for them cannot continue. "Therefore, whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Our Meeting was commenced on the first Friday in March. Ten were present that night. There being no Sunday-school building attached to the Church, we obtained the use of the public school-room, which was small, uncomfortable and but dimly lighted. The women were almost strangers to me. I gave them that night, the origin and design of Mothers' Meetings, with a short account of our own, its progress, how God blessed it to the salvation of many wives, and through them, their husbands and households. I read to them the account of Moses meeting his brother-in-law, during the journey in the wilderness, when Moses asked him to join them; making a point of the text, "Come thou with us, and we will do thee good;" applying it to our desire for *them*, and their ability to help by their experience, just as Hobab did. They were all interested, and as they bade good night, one woman pressed my hand, saying, "Could you come talk with me at my house?" Another old woman put her hand on my shoulder and said, "I am glad you brought me here to-night." Two others stopped on the porch, one turned to me, saying, "The evening was too short." Another, "I will not forget this night;" the latter is now a communicant of the Church. You know that I have little time or strength, yet I now see God's great goodness in allowing me to use all of my home experience in imparting happiness to my less favored sisters, thus in a very feeble way, to aid in hastening the coming of our dear Lord and Saviour.

## STUDIES IN THE BOOK OF PSALMS.

BY THE REV. THOMAS RICHEY, D. D.

## PSALM V.

THE key to this somewhat intricate and obscure Psalm is to be found in the verses which make up the central and emphatic portion of Psalm IV. There we have seen David rebuking the "sons of men" (so called from the low and earthly level of their thoughts) for their rebellious and angry spirit: he bids them rather "offer the sacrifice of righteousness, and put their trust in the Lord." David is not among the number of those who preach and do not practice; what he thus enjoins upon others, he now declares to be his own daily custom, and claims Divine protection because of it. Every morning he sets in order his sacrifice, and watches for the dawn that he may offer it. The Psalm concludes with a prayer to be delivered from the wicked men, whose violence and guile are beginning to cloud the last years of his life.

After an introduction, in which the Psalmist earnestly beseeches God to hearken to "the sigh of his heart, and the voice of his lips," the Psalm divides itself into two strophes, of five verses each. Perrouze finds a kind of parallelism in the structure of the two strophes; v. 3 answering to v. 8; vv. 4-6 to v. 10; v. 7 to vv. 11-12.

(For the Precentor. With flute accompaniment. A Psalm of David.)

	Give ear unto my words, O LORD,	1
	Consider my complaint!	
The Psalmist pray- eth to be heard.	O hearken Thou to the voice of my cry, my King and my God,	2
	for unto Thee do I make my prayer.	

## I.

	My voice shalt Thou hear betimes, O LORD;	3
	early in the morning do I make ready for Thee and watch;	
	for Thou art a God that hast no pleasure in wickedness,	4
	evil cannot dwell with Thee;	
He pleads his de- votion.	Such as be foolish shall not stand in Thy sight,	5
	Thou hatest all them that work iniquity;	
	Thou shalt destroy them that speak lies;	6
	the LORD doth abhor the blood-thirsty and deceitful man;	
	but as for me, I will come into Thine house even upon the	7
	multitude of Thy mercy,	
	and in Thy fear will I worship at Thy holy temple.	

## II.

	Lead me, O LORD, in Thy righteousness, because of them that	8
	lie in wait for me,	
	make Thy way plain before my face!	
	for there is no truth in their mouth,	9
	their inward part is a yawning gulf,	
	their throat is an open sepulchre,	
	with their tongue they speak smoothly.	



And asks that the plots of his enemies may be defeated.	Punish Thou them, O God, let them perish through their own imaginations, cast them down in the multitude of their ungodliness, for they have rebelled against Thee, but let all them that make Thee their refuge rejoice, let them ever shout for joy, and do Thou defend them. let them also that love Thy name be joyful in Thee; for Thou, Lord, dost bless the righteous, and with Thy favor dost compass him as with a shield.	10          11  12
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## PSALM VI.

This is the first of the so-called Penitential Psalms. It betrays a sense of personal unworthiness, on the part of David, not before seen in him. Hitherto the consciousness of his own integrity, the Divine call, and his strong faith in his mission as the Lord's anointed, have enabled him to triumph over all his enemies. We may imagine the struggle for the present ended. With the change in outward circumstances, a change comes over the spirit of the Psalmist. He no longer views himself in relation to foes without, but in silence and retirement looks back upon the past. As he does so, new thoughts arise, new feelings take possession of him. He recalls his shortcomings, especially his sin in the matter of Uriah, and bows before God in acknowledgment of the punishment that has fallen so heavily upon him. In the malice of enemies, and the trials that have encompassed him through the treachery of false-hearted friends, the Psalmist sees the rod of God's chastisement, and so entreats the Smiter to have mercy. The struggle has lasted so long, his grief has been so bitter, that health and strength have given way, and he is brought down to the gates of the grave. Still he grieves not as one that has no hope; even while pouring out his soul in anguish, the clouds break away, and light and peace shine in upon him.

"In its arrangement," says Mr. Thrupp, "this is one of the most regular of David's compositions. It divides itself into a strophe, mesode and antistrophe. The eight lines of the last, when rightly read, exactly answer in their respective accentual lengths to those of the first; and their correspondence is also marked by the sense of the fourth line of each being taken up and repeated in the fifth, and by the use, in the last verse, of the recurring word 'return.' These poetical divisions, which have not been generally recognized, will be found a material help in tracing the connection of the thoughts. In the strophe (vv. 1-4) we have the earnest supplication of the Psalmist for deliverance, founded on the decay, first, of his bones, the emblem of strength, and then of his very life itself. This latter plea forms the introduction to the mesode (vv. 5-6), which is of a more meditative and more deeply melancholy character. He trembles at the prospect of death, and of going down into *Sheol*, that region of nothingness, where he will be utterly excluded from God's presence, and will neither

remember nor call upon him more. Of this gloomy state each past night has been to him a foreshadowing, when, wearied out with groaning, he has been compelled, through the weakness of sheer exhaustion, to cease calling upon God, and to resign himself to his tears. The opening of the antistrophe (vv. 7-10) is in so far of a less desponding character than the mesode, that the Psalmist turns from the contemplation of the gloomy prospect that seemed to await him to a description of his present condition. His eye (the emblem of joyous brightness) is faded and dimmed from the vexation of his enemies. To these enemies no direct allusion had been previously made. The very mention of them seems suddenly to inspire him with the thought that God is stronger than they. The spring of hope that had but just arisen, is allowed to burst at once impetuously forth, and by faith he beholds his prayer already received and answered, and his enemies driven back, routed and put to shame.

(For the Precentor. With accompaniment of stringed instruments, upon the octave. A Psalm of David.)

## STROPHE.

The Psalmist prays that his chastisement may be with judgment.	O LORD, condemn me not in Thine indignation,	1
	neither correct me in Thy hot displeasure!	
	Have mercy upon me, O LORD, for I fade away;	2
	O LORD, heal me, for my bones shake,	
	My soul also trembleth exceedingly;	3
	but Thou, LORD—oh! how long?—	
	Return, O LORD, deliver my soul (from death),	4
	O save me for Thy mercy's sake!	

## MESODE.

He pleads before God his memorial sac- rifices and thank-of- ferings.	Surely among the dead no one offereth a memorial unto Thee;	5
	Who is there in Sheol that giveth thanks?	
	I am weary of my groaning,	6
	Every night wash I my bed,	
	And flood my couch with my tears.	

## ANTISTROPHE.

Faith triumphs over Fear: even while he is yet calling, God an- swers.	Mine eye is dim for very trouble,	7
	it waxeth old because of all mine enemies.	
	Away from me, all ye that work iniquity,	8
	for the LORD hath heard the voice of my weeping;	
	the LORD hath heard my petition,	9
	the LORD will receive my prayer!	
	All mine enemies shall be confounded;	10
	they shall be turned back and put to shame suddenly.	



## ANOTHER VIEW OF FREE CHURCHES.

IN the August Number of THE SPIRIT OF MISSIONS appeared an article on "The Church for the Working Classes." The general purport and design of the article is one that appeals very strongly to the earnest consideration of every Christian. In criticising some of the arguments and positions advanced, my object is only to bring about the same end which the writer of the article had in view. The points objected to as containing either a fallacy or an inapplicable argument or statement, are the following:—

1. "*The right to vote at all concerning Church property involves a quasi-possession, a right which includes the idea of transfer or acquisition by bargain and sale.*" The fallacy can be made clear most readily by an example. The Clergy and Lay delegates in the various Diocesan Conventions possess the right to vote concerning church property, which involves a quasi-possession. So far, well enough; but does it follow they *can* or *ought* to transfer or acquire this right by bargain or sale?

2. *Suppose, for example, that the congregation of a free church have voted that all seats unoccupied at a certain hour shall be given to the Sunday-school, or to the poor of its Home for the Aged, or to the Sailors of a neighboring Navy-yard. If strangers come in before that time they are trespassers.*" The very supposition destroys its character as a free church, and flatly contradicts what, in the immediate previous sentence, had been correctly stated. "*The parishioner who stays away cannot transfer, since he cannot reserve his seat.*" *Much less can he transfer or reserve a seat that is not his.*

3. "*If a working man cannot afford a pew in the expensive church of St. Barsarius, it follows that if he is to worship there habitually it must be at another's cost.*"

"*You come back to the starting-point, that each man shall pay for what he gets, and be protected in getting what he pays for, or some one knowingly secures that which he does not pay for, and is the object of a charity.*"

In these two quotations lies the gist of the argument against the free church system. Several fallacies are involved in them. 1. The object of building and supporting a church is the active ministration of the blessings of the Gospel among those who are considered the parishioners of that church. These blessings are beyond price, and cannot be paid for. It is a fallacy then to speak of any one class receiving these blessings as an "object of charity." In this respect the richest and the poorest are on a footing of perfect equality. All receive those blessings as an undeserved and an *unpurchased* favor from God. 2. Charity is sometimes limited in its meaning to gifts of money, or its equivalent, that are voluntary. If owed, it is a debt, not a charity. If imposed by a higher authority, it is a tax, which we may neglect, but only at the risk of penalties that vary according as that higher authority is human or divine. More properly, "charity" signifies the reciprocal duty of brotherly

love, as we have it defined in 1 Cor. xiii. According to this latter signification, the rich are as much objects of charity to the poor, as the poor to the rich. St. Paul says, "*Charity envieth not,*" as well as, "*Charity vaunteth not itself.*" According to the former signification, we cannot properly speak of "objects of charity," unless we first take the ground that we owe nothing to our poorer brethren, and that God has imposed upon us no duty in respect to them. 3. Something is paid for when the seats are rented at varying prices. What is it, and what fallacy is covered up in the phrase "*being protected in getting what he pays for?*" It cannot be the privilege of worshiping God in His Church, of hearing God's Word, of receiving instruction, or participating in the Holy Sacraments; for in a church of ordinary dimensions, especially country churches, there is no advantage in this respect in one seat over another. Why should one, in a merely commercial point of view, pay more for a seat at the top, or the middle of the church, than for one, half-a-dozen seats behind it? Evidently, if he pays only for what he expects to get, he pays for something more than those unlucky persons who are seated in his rear. But they have the same services, the same sacraments, the same sermon, and can hear and see with as much ease and comfort. It puzzles me to conceive of any reason (that is, on the theory "*that each man shall pay for what he gets*") except the vain self-gratification at being first, or the pleasure of making it evident, even in the Church of God, that he has money enough to be of importance in the world. If this is what is paid for, I cannot see how it is a Christian duty that he should be "*protected*" in its enjoyment. I am not condemning absolutely a gradation in prices where the seats are rented, but only the supposition that it is so arranged on the principle of each one "*getting what he pays for.*" There is another principle upon which that gradation can be justified—the principle that each one should contribute according to his ability, and that it should be known from the very position of his seat that he has so contributed. If the pew system were carried out faithfully according to this principle, and if there were no such things as envy and pride among men, the evils commonly attributed to that system would not exist. 3. Still, whether a "charity" or a duty, does not the poor man worship at the rich man's cost? In this idea, again, is involved the fallacy of a sale or purchase of spiritual gifts—an idea that, if once rightly apprehended, would be as indignantly scouted as ever the sale of indulgences by Tetzels was scouted by Luther. If the poor man contributes according to his means, he does his duty, and he receives the blessings of the Gospel no more at the cost of the rich man, than the rich man does at the cost of the poor. In point of fact, the latter half of this alternative is frequently true. The rich seldom contribute to the full measure of their ability, and by how much they fall short of it, they are the debtors to the poorer members of the church, whose full contributions have made up the deficiencies of the rich.

4. "*Now we of St. Ambrose, are going to build this chapel in your neighbor-*



hood." \* \* "You propose that the chapel be free at first." \* \* "Now of their own free choice it is very probable that these people, nurtured under the free system, will go to that of pews as preferable, and do just as well as before." No doubt, the free church and a state of dependence will, by the peculiar course pursued, have become so blended in the thoughts of that congregation, that to prove their independence they will go as far as possible in the opposite direction. No doubt, they will "do" as well as before, if by "do" is meant that they will succeed in getting money; just as the Pharisaic rabbi "did" far better than the Apostle Paul, who wrought with his own hands that he might not be chargeable to any.

5. "I do not find that among other religious bodies the working classes are so fond of free-seated churches that they make the slightest effort to have them." I should have hardly looked for such an argument, when it is manifest that they were strong, aggressive and growing, only while they adhered to the free church; and where they still show any increase, it is only where that system prevails. It is a glaring fallacy to appeal to the success of "other religious bodies" as an argument against the value of free churches, because they now exhibit a tendency to adopt the pew system, when all their success was achieved under the free system.

6. "The man who puts upon the alms-basin fifty dollars a Sunday, to the twenty which all the rest make up, will claim and get five-sevenths of the say, perhaps seven-sevenths, in everything wherein Laymen may have a rightful voice." The fallacy of attributing to the system the faults of the men, who would work any system badly, will be best exhibited by an example in my own experience. In a church in which the seats were rented by auction, the rich man of the village paid fifty dollars pew rent. The entire salary of the clergyman was four hundred dollars. The man who paid one-eighth of this ruled everything, and in such a fashion that now for several years they have had no clergyman even to give them part of his time.

In conclusion, I would like to state my own conviction on this subject, though it would take up too much room now to state my reasons. This is, 1, that men must get rid of the idea that what they give is to support a church for their selfish benefit, just as they would pay for any luxury or necessity; 2, they must realize that alms-giving is a religious duty—that just as much would be required of them if their church were fully endowed, and needed not a dollar from them for its maintenance; 3, that the measure of one's duty is according as God has blessed him. Only when all, rich and, poor shall have become fully imbued with these principles will the Church be successful in bringing all within her fold, and in banishing envy and pride from the house of God; and in accordance with the degree of approach to this, will be the proportionate amount of success.

W. W. O.

*WHAT EARNEST HEARTS AND HANDS CAN DO.*

On Friday, July 10th, Bishop Green made a visit to Dry Grove, Hinds Co., Mississippi, to hold the opening services in the Church of the Holy Comforter, recently erected in that place. He was accompanied by the Rev. Dr. Crane, of Jackson, and, during his visitation, which continued nearly a week, he confirmed twenty persons. Twenty-five persons, mostly adults, were baptised, and the Holy Communion was administered to a goodly number of the faithful.

The brief history of the Church in this neighborhood, is replete with interest and shows how much can be accomplished by the faith and zeal of a single earnest Christian. At the close of the war, there were in the family of Col. D. two young female communicants, his daughters. Their beautiful home, "Barleigh," had for many years been the abode of the most elegant and lavish hospitality, and the highest refinement and culture added to it their attractions. Though not a communicant, the venerable head of this interesting family always showed himself to be a friend of the Church, and a liberal supporter of the neighboring Clergy, while his ample means were freely dispensed in both public and private beneficence.

The war came and while it swept away the wealth which had been so nobly employed, it gave scope, at the same time, for the development of those higher powers which were only awaiting the opportunity of being exercised.

One of the daughters was made to feel that it was her especial work to establish the Church in their midst. They had no longer the means of attending service in the neighboring parishes, the nearest of which was twelve miles distant and almost always without a Rector, and in their altered circumstances, the Church was felt to be a *necessity*. There was also awakened in this young, earnest soul, an inexpressible desire to consecrate her best energies to the glory of God, and the good of her fellow creatures, by building up a church, which would enrich in their poverty, and bless with inestimable benefits, not her family alone, but all around them.

For such a character, to resolve was to execute. Engaging herself for one year as a governess, her fine attainments enabled her to command a salary of five hundred dollars in gold. This was at once sacredly set apart, and offered to God as the nucleus of a building fund. She then returned home to aid by teaching, in the support of the family, and to begin her work. With the assistance of her sisters, who by this time were equally interested in the undertaking, she addressed many hundred indeed, we may almost say thousands, of letters to members of the Church all over the country, awaking in many hearts a lively interest. She only asked of each a contribution of a single dollar, but from many she received much more than she asked for, and what was better, the assurance of Christian sympathy and prayer.

Dry Grove is two-and-a-half miles from Burleigh, but is the centre of population in the neighborhood, though hardly a hamlet in itself; it was resolved that



the Church should be built at that point. A small and inconvenient room, used during the week, as the Post Office, was secured for the Sunday-school, and the children for miles around were sought out and brought together; through the loving, faithful training of these little ones, the parents became deeply interested, and in not a few instances followed their lambs into the Fold of the Good Shepherd, and now a school of eighty pupils has been built up. The parents come with their children for miles, on foot; and when the regular exercises of the school are over, they remain for hours, trying to learn with them the Church Psalms, and Hymns and songs of praise. The beautiful church which has been built and paid for, at a cost of two thousand, six hundred dollars, was, during the Bishop's visit, more than crowded, and already the necessity for its enlargement is admitted. The congregation is almost entirely confined to those who, a few months ago, were utter strangers to the Church, most of them, indeed, had never heard of the Episcopal Church. The interest manifested in the work going on among them, is really wonderful. They evinced no weariness during the protracted services, and seemed to drink in every word which fell from the lips of the Bishop and the attending Priest. They crowded the isles, pressed into the chancel, and even climbed up into the trees, to look through the windows; and when the time came for the administration of the Holy Communion, it was with difficulty that a sufficient number could be induced to withdraw to enable the communicants to kneel at the chancel.

All this has been done by the exercise and exhibition of true Christian love. These primitive Christian sisters have impressed upon their neighbors—and all are their neighbors whom they can reach on foot, walking some days twelve miles, in a July sun—the conviction that they love their souls, and are seeking their good, and that it is all for the dear, blessed Master's sake. Here there is no prejudice, and nothing to awaken controversies, as they grow together an Holy Temple in the Lord.

It is but right that mention should here be made of the judicious counsel and timely aid afforded to these Christian ladies, by the Rev. Mr. Douglas, lately our zealous Missionary at Raymond, and the neighboring stations, including Dry Grove, and now working in the northern portion of the Diocese. Quite recently also, their hands have been strengthened by an elder sister in Christ and His Church, who, moved by the impulse which draws to each other kindred souls, has left her parish work in Mobile, and loaned for awhile to this outpost of the Church, the benefits of her enlarged and ripened experience, *her* indomitable energy, and unfailing cheerfulness.

But we must bring this sketch to a close. No amount of enlargement could do justice to the work itself, or to the simplicity and heartiness with which it has been begun, and thus far carried out. There was never surely, to human view, a more unpromising field, and yet every seed has been sown in such true *faith* that it has taken root and is bearing fruit. It was a sight, indeed, worth seeing, when the "Colonel," surrounded by his sons and daughters, with their

neighbors and friends, knelt together at the sacred board, which for the first time was spread in their holy and beautiful house of prayer; and afterwards when the "little maid," who had devised it all, and through whose rare faith and love, and self-denying devotion, it had all been accomplished, vainly sought to hide from the crowds who pressed around with their tearful congratulations.

The work is but begun. The sum of sixteen hundred dollars is already in hand, and is only waiting its sure enlargement for the purchase of a rectory and ample glebe. Already, from the gifts bestowed upon this mission, the requisites have been furnished for two neighboring Sunday-schools, and these two missions have been started from this point as a centre.

Let the friends of the Church everywhere bear Dry Grove in mind. *There* is a choice vine of the Lord's own planting. *There*, if any where is the true apostolic spirit, and into no better hands can the offerings of liberal Churchmen be confided with the certainty of an hundred-fold increase.

W. C. C.

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#### A LETTER FROM DR. BUEL.

FARIBAULT, MINNESOTA, September 9, 1868.

REV AND DEAR SIR :—A communication from Bishop Kip in the last number of *THE SPIRIT OF MISSIONS* gives, unintentionally without doubt on his part, an erroneous view of the means and resources of the Bishop Seabury Mission. It is not true that "that school (our grammar school) under Dr. Breck, had two hundred pupils, and paid the expenses of the whole institution." The grammar school, under Dr. Breck, never had more than about thirty pupils, and never paid the expences of our whole institution. Shattuck grammar school during the past year was very flourishing, having about sixty pupils, including the mission students in our preparatory department; its support was derived, to a considerable extent, from contributions for the support of our mission students, but it did during the past year, for the first time, contribute somewhat to the support of these students. But our Mission is not yet beyond the need of offerings from our friends in the Church for the support of our work. And I make this statement, at the request of the Bishop, to correct any misapprehension, which may arise from such statements as that made in the last *SPIRIT OF MISSIONS*. You will confer a favor upon the Bishop and upon our Mission, and do us an act of justice, by publishing this communication in the October number of *THE SPIRIT OF MISSIONS*.

I am faithfully yours,

SAM'L BUEL,

*Acting Correspondent of the Bishop Seabury Mission.*



## SHORT SERMONS FOR THE TIMES.

## No. 3.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." *Acis* xx. 35.

THIS sermon is written and printed for a particular class of readers. You who have learned the meaning and truth of these "Words of the Lord Jesus," need not take time to read any farther than to the end of this paragraph. You know the secret; you have proved the blessing; you will not fail to "remember."

But there are not a few who, though they have read and heard these "Words" a thousand times, do not yet understand them, do not believe that it really *is* more blessed to give than to receive. These—are you, who have read thus far, one of these?—think it to be decidedly the most blessed thing *they* can enjoy, to receive, to have given to them, to get something from somebody, or to earn or win something for themselves from the current of the good things of life, which everybody may dip into or snatch from as it flows by. "Lucky fellow! He has just received that inheritance he hoped for." "Happy man! He has everything about him that heart could wish!" "Good-natured! He ought to be, for he has a great deal larger income than he can conveniently spend." Common phrases these, for common thoughts. They are counted happy that get honors and riches and pleasures and comforts and health and friends, and can *keep* them. You do not believe, then, but that it is blessed to receive and enjoy and keep *these* goods. So it is. The preacher agrees with you. He confesses, as an honest man, that he wishes he might be intrusted with just a little more of them than he at present has. These *are* blessings, and they come from His hand who giveth us all things richly to enjoy. To preach that poverty is a good thing, in itself considered, is—to *preach*. And yet, the Lord Jesus says there is a something that is *more* blessed than the most abundant receiving, and that is *to give*. And He, we know, received—how little! and gave—how much! And these, His Words, are quoted for us from one of the exhortations of St. Paul. He, if any man ever, had the right to bid his friends remember this precept. Of material things, of bodily comforts, of everything that makes life pleasant, did ever any man give more and receive less? But *he* remembered these words, and repeated them. *He* must certainly have *proved* them true. Come, then, there must be something in this. It is worth a page of reading and more of thinking, worth even an experiment or two, if anything actually more blessed than receiving can be found.

Reading and thinking, however, are not *giving*. There is no way by which this truth can be *argued* into any one's head. The preacher can only say, after all, *Believe* what Jesus Christ says, and what St. Paul quotes, *enough to try experiments*. If they fail, give up trying. If they succeed, you wont need any

more preaching on *this* text. Be honest, now, by yourself and all for yourself, and make a few tests of our text. It will be the easiest thing possible to find opportunities; but let me illustrate what might be done by giving a few examples of what has been done.

"Will Mr. — be so kind as to use the inclosed \$1 50 in subscribing for THE SPIRIT OF MISSIONS, sending it to some person who cannot afford to take it?—a birth-day offering." That came to the preacher on the alms-basin, a few Sundays ago.

"I shall be glad if you will use a thousand dollars for me in building one of your mission churches up in Maine." That was quietly said to Bishop Neely in the robing-room of a Boston church within a month or so.

"Will Dr. Twing, Secretary, &c., please accept the enclosed hundred dollars for Domestic Missions? (Signed) Friend."

Such instances of anonymous liberality are not altogether unknown at 17 Bible House.

Now I know it is a good deal to ask of you, my friend; but may I not persuade you just to *try* some such plan as these suggest? If you fail, you will not lose much by it, and some one else will surely gain. And if you succeed, if you do prove to yourself the truth of our dear Lord's words, you will have the most satisfactory investment possible.

And let me attempt to give you a hint toward guessing this better than golden secret. The key to it is in the life of Christ, and of such men as St. Paul, who lived very closely up to the "bright pattern." *Losing, that others may gain*; perhaps that comes near to it. Some one that reads this little sermon is a father, as I am. That dear daughter is very sick; the dear life of love that has shone forth from her clear eyes to bless you so long, pales and fades beneath the shadows of mortal ill and pain. And does it please you—a sad pleasure, but the only one you seek—to watch by her side, to minister to her needs, to give her the comfort of knowing that you are near; and this, day after day and night after night; and this, at the loss of rest and strength, of bodily ease and habitual indulgence? Do you give willingly, gladly, that she may receive? Your ease, your comfort, your usual enjoyments—is it not more blessed to give these up at this time, than to take and use them? "So God loved the world," etc. "Greater love hath no man," etc. "When I am weak, then I am strong." "The love of Christ constraineth me." "Give, and it shall be given unto you." "With such sacrifices," etc.



## EDITORIAL.

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### *A GOOD PROPOSITION.*

THE Rector of one of our suburban churches informs us that, during the approaching sessions of the General Convention and Board of Missions, he proposes to omit his week-day services, and invite and exhort his congregation to attend, with him, the meetings of these bodies. We are decidedly of the opinion, that it would be well for all Rectors in the city and its immediate vicinity, to invite and exhort their congregations to do the same thing. There is need enough that our people in this great city, have their attention drawn to the fact, that the Church has important work in progress, calling for their active sympathy and generous support, outside of the parishes to which, for the time being, they happen to belong, and that ten-fold more missionary work than we have yet undertaken is called for, in all parts of the country. Let the people be *earnestly* exhorted to put themselves in the way of hearing, from the lips of our Missionary Bishops and others, what we are doing, how we are doing it, and how we are failing to do what might be done to our credit and to the glory of God, in the salvation of men.

The business meetings of the Board of Missions, will be held in the Church of the Transfiguration, Twenty-ninth street, near Fifth avenue; the first on Friday evening, October 9th. This church has sittings for at least one thousand people. Why not have it filled, on every occasion, to its utmost capacity? The Triennial Sermon before the Board will be preached in Calvary Church, corner of Twenty-first street, and Fourth avenue, Thursday evening, October the eighth, by the Rt. Rev. J. W. Beckwith, D.D., Bishop of Georgia. The Churchmen of New York, will not, we think, require any great amount of exhortation to induce them, in such numbers as that large edifice will accommodate, to be present on this occasion.

On Thursday evening, Oct. 13th, a Missionary Meeting will be held in the Academy of Music, Fourteenth street, near Fourth avenue, where we hope and expect to see a larger assemblage of the friends of Missions in our Church, than has ever been convened in this city, or on this continent. The building will hold three thousand persons, and will, we think, be filled. Besides speakers, whom more will be glad to hear than can have the opportunity, some two hundred of the trained singers of the various choirs and musical associations of the city, and forty instrumental artists, from the renowned Philharmo-

nic Society, have been secured, to give such portions of the Oratorio of the Messiah, as are deemed suitable for such an occasion, and to assist in giving effective utterance to some of our familiar, old missionary hymns. Admission can be secured only by tickets, which will be ready for gratuitous distribution, on and after October 7th, at the Mission Rooms, 17, 19, and 10, Bible House; the Church Book-store, 762 Broadway; Pott and Amory's, 5 and 13 Cooper Union, and will also be forwarded to those Rectors who may desire them for themselves or for their people.

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### TO BE EXPECTED.

THE first of a series of short letters on the work of the Church in the Diocese of Maine, written by the Rev. Dr. Haight who has been travelling with Bishop Neely through his great field, will appear in our next number. We have also a communication from Bishop Young and one from Bishop Randall, with several other interesting papers for which we have no space in our present number. We should like to give our readers, every month, all the good things we chance to have in hand; but these good things, when put into print cost us eleven dollars per page, and so, for lack of money, we are forced to withhold what otherwise, we should be very glad to give.

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## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from August 1st to Sept. 1st, 1868:—

NEW HAMPSHIRE.		CONNECTICUT.	
<i>Charlestown</i> —St. Luke's, for Rev. S. D. Hinman.....	\$5 00	<i>Bridgeport</i> —St. Paul's.....	10 00
<i>Exeter</i> —C. E. H.....	1 00	<i>Cheshire</i> —St. Peter's, a member.....	10 00
VERMONT.		<i>Cranby</i> —Nellie, Emily, Katie and Walter Gillette.....	1 00
<i>Brattleboro'</i> —St. Michael's.....	20 73	<i>Glastenbury</i> —St. James'.....	5 00
<i>Enosburgh</i> —Christ.....	7 62	<i>Hartford</i> —Mr. and Mrs. Goodwin.....	20 00
<i>Poultney</i> —Trinity.....	21 55	“ Prof. Niles, for Rev. M. Hoyt.....	20 00
<i>Sheldon</i> —Grace.....	19 42	“ A. S. P.....	10 00
MASSACHUSETTS.		“ M. L. F.....	25
<i>Amesbury</i> —St. James'.....	20 00	“ C. A.....	10 00
<i>Amherst</i> —M. H. J.....	3 33	<i>New Haven</i> —Ascension, a member.....	25 00
<i>Boston</i> —No. 5100.....	2 00	“ R. M. E.....	10 00
“ A young Episcopalian.....	10 00	<i>New Britain</i> —St. Mark's, two members, for Bp. Young..	27 00
“ E. R. M.....	10 00	<i>New Milford</i> —E. E. B., of which for P. C. M., \$100; for Bp. Tuttle, \$100.....	210 00
“ R. O. D.....	50	“ Miss E. M. S., for P. C. M.....	10 00
“ M. C.....	10 00	<i>Round Hill</i> —Calvary.....	3 15
“ E. S. R., No. 27, 183.....	25	<i>Stratford</i> —Christ, additional.....	11 00
“ L.....	10 00	<i>Waterbury</i> —St John's S. S., in answer to appeal.....	25 00
<i>Lenox</i> —C. A. B.....	10 00		
<i>Millville</i> —R.....	5 00		
<i>New Bedford</i> —Grace, savings of a sailor boy.....	2 20		
<i>Salem</i> —M. E. J.....	5 00		
	88 28		407 40

## RHODE ISLAND.

Providence—J. C. B.....	10 00	
Newport—E. V. G.....	10 00	
Mrs. S. C.....	20 00	
Woonsocket—P. G.....	10 00	50 00

## NEW YORK.

Albany—J. V. L. P.....	10 00	
S. E. M.....	10 00	
Astoria—A class in Miss Hodden's school, of which for books for Miss Dabney's school, Dry Grove Miss., \$15.....	37 13	
Brooklyn—Miss B.....	10 00	
Emmanuel, a member.....	20 00	
Grace.....	100 00	
Mrs. C. B.....	10 00	
Catskill—J. H. B., Jr.....	10 00	
Cold Spring—St. Mary's.....	55 41	
Cooperstown—E. C.....	10 00	
Christ S. S., in answer to appeal.....	10 00	
Christ, a member.....	5 00	
Carthage Landing—St. Mark's.....	10 00	
Cornwall—For Rev. M. Hoyt.....	3 00	
Charlton—Juliet C. Smith.....	50	
Delhi—St. John's.....	8 75	
Esopus—Mrs. W.....	10 00	
Garrisons—St. Philip's in the Highlands, a member.....	100 00	
Goshen—St. James'.....	32 26	
Huntington, L. I.—St. John's.....	48 75	
Hyde Park—St. James'.....	65 87	
Islip—St. John's.....	2 00	
Lakeville—Anderson children.....	3 00	
Matteawan—St. Ann's, five cent coll.....	50 00	
Mt. Pleasant—St. Mark's, of which for Rev. Mr. Smede's Miss. \$3.....	10 06	
Middletown—Grace.....	15 45	
New Rochelle—No. 10,310.....	1 00	
Oyster Bay—Christ, for P. C M.....	20 00	
New York—Trinity, a special offering from a member.....	50 00	
St. Paul's, W. L. V.....	10 00	
St. Mark's, Mrs. M. M. V. B.....	15 00	
Mrs. S. A. Moore.....	50 00	
In answer to appeal.....	632 50	
S. F., for Bp. Young.....	25 00	
Po'keepsie—H. H. S.....	10 00	
Port Chester—Carrie Grebe.....	50	
Plattsburgh—M. V. W.....	10 00	
Saugerties—Trinity, of which for Mission of St. John in the Wilderness, \$10.....	81 33	
Scarsdale—W. W. O.....	5 00	
Staten Island—Alice & Isabella Clarke, in answer to appeal.....	1 50	
Mrs. M.....	10 00	
Mrs. C.....	10 00	
Miss S. S.....	10 00	
Sandy Hill—Zion, Mrs. H. L. D., \$3; A. W. B., \$10; Mrs. B. \$2.....	16 00	
Tarrytown—Rev. E. G.....	10 00	
Christ.....	83 64	
J. A. O.....	20 00	
Tompkinsville—E.....	10 00	
Troy—J. J. T.....	10 00	
T. A. T.....	10 00	
P. T.....	10 00	
Charlie Tillinghast.....	25	
White Plains—Grace.....	192 50	
West Point—Mrs. M., of which for South, \$5.....	15 00	
West Farms—Home for Incurables.....	2 50	
Westchester—Mary L. Harrington's Missionary Box.....	10 00	
Yonkers—Of which from five Young Soldiers, \$1.....	26 00	
Anon.....	1 00	2605 90

## WESTERN NEW YORK.

Auburn—J. H. C.....	20 00	
Aurora—St. Paul's.....	3 10	
Brockport—D. H.....	5 00	
Batavia—St. James'.....	41 31	
Buffalo—Elizabeth P. Mathews 25 cts.; Kip Children 75 cts.....	1 00	
Trinity.....	10 00	
G. & S.....	20 00	
Dr. Thos. Roche, ter & children.....	11 50	
Cuba—"W." family.....	75	
Geneva—Trinity, a member.....	60 00	
Geneseo—St. Michael's.....	6 18	
Niagara Falls—A Friend.....	1 00	
From a Missionary Box for Bishop Neely.....	5 75	
J. M. P.....	100 00	
Olean—St. Stephen's.....	13 62	
Oxford—Two subscribers, S. of M.....	20 00	
Oneida—St. John's S. S.....	10 19	
Oakfield—St. Michael's.....	62 15	
Pulaski—St. James.....	4 84	
Rochester—Mary L. Elwood and Lizzie Worcester, Miss. Box.....	7 00	
A Friend to Missions.....	10 00	
Grace, of which Bishop Tuttle \$45.....	70 22	
Redwood—St. Peter's.....	2 50	
Skeneateles—St. James' S. S., for S. L. B. F.....	49 09	
Stafford—St. Paul's.....	6 00	
Theresa—St. James'.....	2 50	
Utica—G. R. T.....	10 00	
Mrs. W.....	10 00	
Watertown—Trinity S. S., for Bishop Tuttle.....	25 00	
"E." for Onondaga Inds.....	1 00	
Little Willie's Bank.....	2 17	
Anon.....	10 00	591 87

## NEW JERSEY.

Burlington—A Young Friend.....	2 75	
Hackensack—Christ.....	60 00	
Honolulu—St. Paul's.....	3 25	
Morristown—Capt. H. Merritt.....	1 00	
New Brunswick—J. S. C.....	10 00	
S. A. K.....	10 00	87 00

## PENNSYLVANIA.

Bristol—St. James'.....	53 50	
Bethlehem—C. M. W.....	10 00	
W. H. S.....	10 00	
Bloomersburgh—St. Paul's.....	21 85	
Germanstown—R. P. M. C.....	10 00	
Mrs. E. H. B.....	10 00	
Lower Dublin—All Saints.....	75 00	
Mauch Chunk—Mrs. L.....	10 00	
Mount Airy—Grace, a member.....	10 00	
Philadelphia—One who appears to do right, but does not.....	15 00	
A. F. W.....	40 00	
J. L.....	10 00	
Mrs. S. E. B.....	10 00	
Nellie Dalzell.....	25	
In Memoriam.....	60	
A. W. & S.....	100 00	
Chestnut Hill—St. Paul's, H. M.....	10 00	
"W".....	20 00	
Uniontown—Willie G. Bowie.....	25	416 45

## PITTSBURGH.

Erie—B. B. V.....	10 00	
Meadville—Christ S. S.....	10 00	
Pittsburgh—A Churchman, of which for Nashotah, \$50; Bishop Whipple, \$50; Bishop Tuttle, \$50.....	170 00	
J. H. S.....	50 00	
Washington—W. W. S.....	10 00	
Anon. for Bishop Young.....	10 00	260 00



## DELAWARE.

<i>New Castle</i> —Family Missionary Box...	8 25	
" Louise's first offering.....	1 00	
<i>Wilmington</i> —In answer to Appeal.....	20 00	29 25

## MARYLAND.

<i>Churchville</i> —D. H.....	10 00	
<i>Petersville</i> —J. T.....	5 00	
<i>Leonardstown</i> —H. E. Dent, Missionary Box, 88 cts.; H. L. Murphy, \$1 12.....	2 00	
<i>Washington</i> —Epiphany S. S., a few scholars.....	3 00	20 00

## VIRGINIA.

<i>Alexandria</i> —W. F. G.....	10 00	10 00
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## NORTH CAROLINA.

<i>Ashville</i> —A Captain in Bishop Atkin- son's Regiment.....	1 00	
<i>Elizabeth City</i> —D. R. P.....	20 00	
<i>Raleigh</i> —Severn Oak Missionary Box..	1 75	22 75

## GEORGIA.

<i>Marietta</i> —Mrs. M. E. B.....	10 00	10 00
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## ALABAMA.

<i>Selma Station</i> —St. Michael's.....	5 00	5 00
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## MISSOURI.

<i>Kansas City</i> —St. Luke's S. S.....	1 30	
<i>Kirkwood</i> —Grace.....	20 00	
" Dunlap Children.....	80	
<i>St. Louis</i> —Katy Odell.....	1 20	
" St. George's, two members.....	20 00	
" M. S.....	10 00	
" Rachel.....	2 00	
" C. J. F.....	25 00	
" J. P. D.....	110 00	190 10

## KENTUCKY.

<i>Lexington</i> —Mrs. E. M. A.....	10 00	10 00
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## OHIO.

<i>Collamer</i> —St. Paul's.....	4 00	
<i>Cleveland</i> —H. A. T.....	3 00	
<i>Cincinnati</i> —M. M. S.....	3 00	
" S. T. M. \$10; Mrs. S. T. M. \$10; Lillie B. \$10; Jennie M. \$2; Mary J. \$10; J. M. M. \$10; In memory of our darling Maggie \$50.102 00		
<i>Columbus</i> —A Friend.....	5 00	
<i>Delaware</i> —Capt. E. M. Mitchell.....	50	
<i>Gambier</i> —Mrs. H. L. S.....	10 00	
<i>Ravenna</i> —Grace S. S.....	31 00	
<i>Wakeman</i> —J. A. B.....	2 00	160 50

## ILLINOIS.

<i>Plainview</i> —H. B. L.....	2 00	
<i>Springfield</i> —A. C.....	500 00	
" A Churchman.....	10 00	
<i>Waukegan</i> .....	10 00	522 00

## INDIANA.

<i>Evansville</i> —St. Paul's, a Young Soldier	1 00	
<i>Jeffersonville</i> —St. Paul's S. S., answer to Appeal.....	2 00	
<i>Indianapolis</i> —R. H. H.....	10 00	
" H. T.....	10 00	
" J. D. H.....	10 00	33 00

## WISCONSIN.

<i>Baraboo</i> .....	8 00	
<i>Beloit</i> —"S," of which from family Mis- sionary Box, \$5.....	12 00	
<i>Delafield</i> —St. John's, Chrysostom.....	2 00	
<i>Elkhorn</i> —St. John's.....	8 00	
<i>Green Bay</i> —E. S. W.....	10 00	
<i>Madison</i> —Grace.....	1 00	
" Elisha and R. H. Robins.....	50	
<i>Milwaukee</i> —Miss S. E. E.....	10 00	51 50

## MINNESOTA.

<i>Minneapolis</i> —W. T. L.....	10 00	10 00
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## MICHIGAN.

<i>Brooklyn</i> —Square Severance 25c.; An- gus. & Douglas Keith, 75c.	1 00	
<i>Detroit</i> —St. John's S. S., in answer to Appeal.....	28 07	
" C. C. T.....	20 00	
<i>Ypsilanti</i> —St. Luke's, a member.....	5 00	52 07

## CALIFORNIA.

<i>Benicia</i> —St. Mathew's.....	15 65	
<i>Santa Cruz</i> —H. N.....	10 00	
<i>San Francisco</i> —Advent.....	27 50	53 15

## WASHINGTON TERRITORY.

<i>Fort Vancouver</i> —Contents of Miss. Box of Rev. Dr. McCart- hy's Grand-child- ren.....	15 00	15 00
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## UTAH.

<i>Salt Lake City</i> —Cash.....	10 00	10 00
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## YOUNG SOLDIERS OF CHRIST.

Receipts for the month, of which from Mass., Dedham, St. Paul's S. S., \$75...191 68	191 68	
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## LEGACY.

Estate of Mary Wood.....	23 50	23 50
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## MISCELLANEOUS.

Sales of "Pioneer Church".....	40 55	
Collected by John W. Forbes.....	2 00	
Anon.....	15 00	
Mrs. E. D. Smith.....	15 50	
From six Young Soldiers.....	60	
Anon.....	15 00	
Cash.....	2 00	
A Friend.....	20 00	
Asa and Anna Whitney.....	1 00	
Response.....	10 00	
Anon.....	5 00	
Charlie, Annie and Freddie.....	75	
Carlotta Lynde.....	75	
A Private.....	10	
On account of S. L. B. F. Loan.....	1223 00	
A mite.....	2 00	
Anon.....	10 00	
".....	3 00	1366 25

Total.....	\$6,767 97
Amount previously acknowledged.....	103,581 05

Total since October 1, 1867.....	\$110,349 02
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Total for month, \$6,767 97, of which amount \$592 09 has been specially designated for purposes not under control of the Committee.

*Errata*.—In note at bottom of Acknowledgments in September No., for \$3,633 07, read \$7,633 07; and for \$850, read 1850.

The Bishop of Arkansas thankfully acknowledges through THE SPIRIT OF MISSIONS, as requested, \$20 for Mrs. Albert, from "P. N.," Rome, N. Y.; and \$20 from a member of St. Mark's, in the Bowery. Other contributions (in all about \$700,) have been acknowledged by letter.  
Little Rock, Sept. 8, 1868.

# FOREIGN MISSIONS

OF THE

# PROTESTANT EPISCOPAL CHURCH.

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OCTOBER, 1868.

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## EDITORIAL.

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### *SYSTEMATIC METHODS.*

In a former number we ventured to give some hints to pastors and teachers, in reference to the importance of perseverance in giving missionary instruction to their people. This alone is not always sufficient. It is well to have some systematic method by which the activity and liberality of the people are developed; otherwise, but little practically may result from the instructions given. They should go together. In all the great enterprises of the world there is method. No railroad, nor bridge, nor house is constructed or built without a plan.

It is not enough to have the science of engineering thoroughly mastered. It is not enough to have the enterprise and the wealth only. These all may be possessed, and yet no practical ends be accomplished, unless they are put into practice. And no one expects it; hence in all these great enterprises we find the science, the skill, and the experience of men, subordinated to a fixed plan of operation, and all for the accomplishment of the end proposed. Now, it is not good reasoning to say that because the Kingdom of Christ is not of this world, we may therefore let things take their own course, and adopt no plan for the development of benevolence and missionary life. We are bound to make use of all proper means for this purpose. We would exclude from this definition of proper, all spasmodic efforts, and those that appeal to the fashions or gratifications of men, for the purpose of obtaining money for charitable and missionary

purposes; and all methods that are questionable or doubtful in their moral tendency.

But there are certain methods that are very effective in stimulating the people to greater activities in missionary work, which may be adopted with entire propriety. In some parishes, the plan of a missionary society is adopted, with monthly meetings, and monthly collections by subscriptions or otherwise. In others, the plan of district collectors is preferred. These collectors are furnished with books containing the names of all the communicants and parishioners, and all are called upon once a quarter for their subscription to missionary objects. This method has the advantage of affording all an opportunity to give, while in the plan of Sunday collections, many are often deprived of the privilege by absence on account of sickness or bad weather. Frequently it occurs that when an important collection is made in a church, the very persons most to be relied upon are absent, and the collection and cause suffer from it. The plan of quarterly district collectors is certainly free from this disadvantage, and in some parishes it is successfully carried out. It is questionable, however, whether any plan should entirely supercede the custom of stated collections in the Church. There may often be strangers and sojourners present, who would regard it a privilege to respond to appeals from the pulpit, if the opportunity were afforded, and who might never come in contact with the collectors.

We do not intend to discuss these plans, however; we will leave that for others, and shall be glad to receive the benefit of other's experience and observation upon the subject. In some churches the five cent system is adopted, and with good success. It needs to be stimulated and encouraged, and it should not hinder collections, as sometimes is the case. The results of the five cent system should be regarded as extra, and in addition to the collections of a parish in the Church. This was its original intention, as an auxiliary to the ordinary mode of procuring money for missions, and not as a substitute for it. But even as the latter, where it has been vigorously worked, it has largely increased the contributions of the parish over those of former years. Another very efficient auxiliary in this work of raising money for missions, is the missionary box system. One of the largest contributing parishes to Foreign missions in the Church, in proportion to its numbers and ability, is one in which this system is adopted. A missionary box is kept in every house—of those who are willing to co-operate—under the guardianship of the children, and they make most excellent guardians in such matters, and the general results are most satisfactory.



But there is no method which can, perhaps, be pronounced the best for all circumstances and all times. It is sometimes best to change an old one for a new, and one better adapted to the circumstances in which we are placed; and again the old method may be re-adopted as most effectual.

Methods are not vital. They are only the machinery—the power is behind—the love, the zeal, the missionary spirit—but methods have their place, and an important one, and we shall do well as a people and a church, to pay more regard to them, and endeavor to have all adopt some SYSTEMATIC METHOD of giving and working for Christ, and the spread of His everlasting Kingdom.



### *SHE HATH DONE WHAT SHE COULD.*

A lady in Maryland, in sending her subscription for the SPIRIT OF MISSIONS, enclosed a quaint old money stamp with the following words:

“The old Continental note was given me by a friend, being quite a curiosity, but if you can find any one to buy it, I would rather give it to the cause of Missions. I am a poor woman, and would like to be able to make some money to give to Missions.”

This is a twenty dollar note, of the State of South Carolina, in 1777. If any kind friends of Missions desire to aid the 'cause by purchasing it, we shall be pleased to hear from them.



### *ANOTHER LETTER FROM MR. AUER.*

OUR readers will find another of Mr. Auer's word-pictures in this number. He brings things right before us in living reality. His labors speak for themselves. The last part of his letter communicates a fact that is humiliating and mortifying. Having been obliged to dismiss two young men from his Training School for lack of means, they return and earnestly beg to be allowed to continue, with the hope that some way may be provided for them in a short time. He yields to their importunities, and meets the expense out of his own pocket until he finds himself unable to pay his own board! Can we complain of results if our missionaries are not sustained in their work?

They sacrifice every comfort and joy of civilized life for the sake of bearing the tidings of a Saviour's love to those who have never heard them. They en-

dure sickness and privation and loneliness, all cheerfully, for the Master's sake. In addition to this, shall we compel them to "make brick without straw?" Shall we compel them to shake off from them, and turn out of doors those who are so deeply in earnest in their desire to learn and to prepare themselves for usefulness to their own benighted countrymen, that they will not be refused? We leave it for our readers to think of and pray over.

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*COSTLY SACRIFICES.*

The costliness of heathen religions is almost incredible. Four hundred millions of dollars are expended annually in China to sustain idol worship. In the city of Bangkok (Siam), there are one hundred temples and ten thousand priests, to support whom, aside from sacrifices, costs five hundred and forty-seven thousand and five hundred dollars annually. In the whole kingdom of Siam it costs two millions, seven hundred and thirty seven thousand five hundred dollars annually to support the priests alone.

For the due celebration of a heathen festival in India, it is common for a wealthy native to send the following contribution, viz: eight thousand pounds of sweet meats, eight thousand pounds of sugar, one thousand suits of cloth, one thousand suits of silk, one thousand boxes of rice, plantains and other fruits.

At one festival, one native gave an offering of thirty thousand pounds, equal to about one hundred and fifty thousand dollars! Besides this special gift, he made an annual contribution of ten thousand pounds, about fifty thousand dollars; about two hundred thousand dollars in one year! Where is the Christian who makes an annual contribution of fifty thousand dollars for the maintenance and spread of his religion?

A short time since, a Hindoo entered the city of Benares at the end of a pilgrimage and presented fifty thousand pounds to the Brahmans while in it—about two hundred and fifty thousand dollars! This too for a miserable system of superstition which degrades and enslaves its votaries.

When Christians show as great an appreciation of their religion as the heathen do of theirs; when they are ready to sacrifice as much of worldly means for the spread of the gospel, as the heathen are to sustain their wretched superstitions, the conversion of the world may be speedily looked for.

## A USEFUL LIFE.

THE late Mr. Tucker sailed for India in 1842, and in 1864 was obliged to leave in consequence of the failure of his health. For twenty-two years he labored to Christianize a small portion of India. During that time he baptized three thousand five hundred converts. The natives, by his influence, destroyed fifty-four idolatrous temples. He assisted in building sixty-four churches and sixty schools, and he had the joy of seeing thirteen of his converts ordained by the Bishop of Madras and laboring as missionaries among their heathen countrymen.

What minister at home would not rejoice in such results of twenty-two years' labor.

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MISSIONARY CORRESPONDENCE.

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## AFRICA.

## BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Sunday (First after Trinity), June 14th, 1868.*—During the past week there has been nothing of special interest among the people. I have visited through the four villages near the Mission House as usual, and while everywhere received courteously, I see little proof of real progress towards a profession of Christ. At the same time an old deyo (demon-man) is steadily manufacturing greegrees, with which he deceives many. He does not, as usual, profess to have intercourse with a familiar spirit, but to have the knowledge of potent *charms*. The ram's horn, filled with his medicine and worn around the neck, kills any one who attempts by witchcraft the life of the man who wears it, and the possessor, too, if he attempts to produce the secret art to the destruction of another. Still the poor people die. Amongst a number who have recently passed away was the leper *Huebru*, baptized a week previously.

This morning after the Second Lesson, I baptized *Wéhir* the wife of my gardener, *Kabe*; *George Slattery*, a youth of fourteen, native of *Webo*, but now a member of our boys' school; and, as an infant, *Kva*, *Frederick Peet*, son of the late *Bodio* (high-priest), an interesting child six years of age. Mr. Auer lectured as usual.

At half-past ten o'clock I preached to an average native congregation, from Genesis iii. 4: "Thou shalt not surely die." Mr. Auer followed in an address through an interpreter.



In the afternoon I superintended Sunday-school, and taught a Bible-class. This evening I preached from the first Morning Lesson again, with Rev. xxii. 16 : *Paradise lost and Paradise regained.*

## NEW TRIALS.

CAVALLA, *Sunday (Second after Trinity), June 21st, 1868.*—The past week has been an anxious one. The smallpox, which appeared some weeks ago, attacking a young man in the Christian village and several in the heathen towns, now seized a Liberian youth, boarding and lodging in the Mission House. It became of course necessary to remove him. I at first proposed to send him to Cape Palmas, whither a member of the training school, having the disease, had already been carried, but no carriers could be obtained, even to take him part of the journey, on account of the war. Young Richard himself seemed to prefer remaining here as he has no relatives at Cape Palmas; his parents and home being in Mesurado county. Late last night I succeeded in getting hammock bearers to convey him to the little island fitted up for small-pox patients by the natives, about two miles in the rear of Cavalla, near the river. When the men returned at 10 o'clock, I learned with great sorrow that the young man had been left on the margin of the stream separating the island from the main land, and that he would probably have to wade through the water to get to the place. I expressed so much anxiety, that several of our older boys determined to go back and see the young man safely over, in case he had not yet reached the island. Somewhat to our relief they returned about one o'clock A. M., and reported that he was safe on the island; but how he reached there, they seemed not to know.

Early this morning the report came to us that young Richards was *crazy*; that he had quitted the island and was pursuing people madly in the road between the river and Cavalla. The people became very much excited and alarmed, as indeed were all of us. I feared that Richard might get lost in the woods and perish, while before the people's imagination, was the vision of the small-pox man running about and communicating his disease to everybody. Coupled with this was the report that I had sent Mr. Auer with my horse to bring the young man back to Cavalla. I had indeed requested Mr. Auer to take the horse, and if he found the young man as described, *crazy*, by all means to bring him, that he might be conveyed to Cape Palmas. On their part the people sent off a body of men to intercept young Richard in case the attempt was made to bring him to town, and a still larger number, much excited, came to the Mission House just as we were about going to Church. Of course there was no service. After an interview with some of the leading men, it was agreed that the young man should be brought in, on condition that he should be conveyed by the rear of their towns to Cape Palmas. Providentially Mr. Auer found that he was not *crazy*. He had been most anxious to get to the Cape, and early this morning crossed over the water with the view of proceed-

ing there, but he was stopped by the young man having charge of him, and was now, as well as could be expected, on the island. In the course of the discussion of the subject in the Mission House, the native chiefs took so strongly the ground that all persons taking small-pox should be conveyed to the island, that our Liberian servants became alarmed, and at first all resolved to leave. But on reflection a part of them determined to remain. While the matter was under discussion, I asked the people in case my wife or any member of our immediate family was taken with the disease, if we must leave; or rather I told them that we could not. They said that our house had many rooms in it, and they did not wish to discuss that matter. Their anxiety was about the young man, now said to be sick and crazy.

This evening I preached from the texts Phil. iv. 5-7: "Be careful for nothing," etc., and 1 Cor. x. 13.

#### KIND EXPRESSIONS OF INTEREST.

*Sunday (Third after Easter), June 28th.*—The excitement last Sunday at this place, in connection with the small-pox patients, has called forth many kind expressions of interest in our behalf from Liberian friends at Cape Palmas. The Superintendent of the county, Hon. C. H. Harrison, wrote to inquire about our difficulties, and to offer us any assistance needed in getting us up to Cape Palmas. Similar communications were received from Hon. J. T. Gibson, Hon. J. B. Dennis and others. We feel most thankful that their kind services were not needed. A new case of small-pox however was reported yesterday.

I have been prevented by the recurrence of my old complaint, (boils), from visiting much during the week. Yesterday afternoon I managed to get to our village hospital, where we have now four invalids. One is a Christian woman (mother of Mrs. Seton), who, with her daughter, is affected with boils of a violent character, and so far as I know, peculiar to the Tropics. It was refreshing to hear this woman, called of the Gospel in mature life, expressing reliance for herself and daughter upon God in Christ to relieve her body, as He alone was able to save her soul.

Early services regularly held, as usual. In the morning I preached to a moderately good heathen congregation with Christians, from Isaiah xxvi. 9: "When thy judgments are abroad in the land, the inhabitants of the world will learn righteousness." In the evening I preached from Gen. iii. 6-7, and Rev. ii. 7: "The tree of life, lost by yielding to temptation, regained by overcoming it."

#### SCHOOL EXAMINATIONS.

*Tuesday, June 16th.*—Yesterday and to-day have been occupied with the examination of the Girl's and Boy's schools at Cavalla. The former took place Monday, and was conducted by Miss Scott, and Mrs. Gillett. The former has charge of about half the older and more advanced scholars, and Mrs Gil-

lett the remainder. There were present thirty girls, and eight small boys, who are taught with the infant class in the girls school.

The studies in which the larger girls were examined, were the Scriptures, (to which much attention is given in all our schools) Arithmetic, Grammar, Geography, Spelling and Defining, &c. Miss Scott has been hindered the past term by sickness, and absence to make a visit of mercy to a sister in affliction, (Miss Gregg) at Rocktown. The larger girls, too, have suffered much for want of a proper teacher all last year. Considering all these things, the progress of the advanced girls has been as good as could be reasonably expected.

Mrs. Gillett's examination was chiefly upon the plan of Infant schools, most of her scholars being young. Ten of them, however, read in the Bible, and all have committed to memory many texts and portions of the sacred volume, as well as hymns, Grebo and English, with chants.

#### MISSIONARY SPIRIT.

These they delight to sing and chant. In the afternoon we had a pleasant episode in Miss Scott's scholars going through the regular form of organizing a missionary society. It is pleasant to know that the scholars with their teacher, not only knew the form, but the reality of missionary work. They present regularly every month their offerings into the missionary treasury. They are coconuts, potatoes, a piece of cloth, or whatever they can command. In such respects our Christian villages train their children also.

At the close of the examination Mr. Auer made some appropriate remarks on education in general, and the examination in particular. He remarked that the Cavalla schools had always been the best in the mission; and he hoped they would always so remain; only he would like to have *one more advanced* than any heretofore existing. To-day (Tuesday) the Boys school was examined. Mr. Auer has charge of twelve young men belonging to the training-school, and the general oversight of the younger scholars under Mr. Morgan. Owing to the breaking out of the small-pox at the station, all the Liberian students, connected with the training school left, and one of the natives was sick; so that there were only four members of the Hoffman Institute present for examination. These were examined on Bible History, N. T., English Grammar, Geography, Bible, O. T., Music, (instrumental) and singing. Each scholar played a piece on the Melodeon. Mr. Auer's method is very thorough, and can but succeed in developing the capacity of his pupils. His re-acclimation has been a drawback upon his efforts and success during the past brief term. In the lower departments, under Mr. C. Morgan, there are *twenty* boys. These were examined in Bible-history, (a daily exercise) arithmetic, geography, reading, English and Grebo, and spelling. Mr. Morgan's method of making his pupils render English into Grebo, and Grebo into English, has greatly advanced his pupils in the knowledge of English, and indeed in knowledge generally.

*Wednesday, June 17th:*—Our usual missionary meeting was held this even-



ing. I read the missionary service (chiefly that set forth by the Committee of the House of Bishops), which I have had printed; read and spoke from Philippians 11.

## DASALU.

Mr. Auer followed in an interesting account of *Dasalu*, a Christian convert at Abeoukta, one of the first to embrace the Christian faith; he was taken prisoner by the Dahomians in their attack on Abeoukta in 1852, sold from Whydal, a slave to the West Indies; there recovered by the English, he was sent to England to be educated. He is now employed by the Church Missionary Society as catechist at his old home, Abeoukta! Why do we need *fictional* stories when we have many *so much more interesting* in the real history of the kingdom of Providence and grace.

Mr. Jones added some very appropriate remarks on the duty of *giving* to the cause of Christ. Referring to the fact that the Mission had been planted and sustained hitherto by Christians afar off, he said the time might come when they would have to sustain their teachers and ministers also; also they should educate themselves for this, by contributing according to their ability now.

*Saturday, July Fourth*:—Yesterday we had the monthly Christian supper. There were thirty-five Christians present. It was sad to think why some others *could* not come. Still, it was a pleasant meeting. I read in Grebo, and commented on the same—a part of John, xvii. It is good to be able thus to speak directly to the Christians.

## THIRTY-FIRST ANNIVERSARY.

This day I am permitted to see my *thirty-first* anniversary in Africa. I had a pleasant surprise at day-break, by a serenade from Mr. Auer and the boys. They sang under our window Hymns 156 (to Naomi) and 18, with Psalm 82nd. Soon afterwards Mr. Auer raised from the upper piazza of the Missionary Home, two very large flags—the American and Liberian. As we went to dinner, Miss Scott cheered and strengthened me, by putting into my hands these references. Isaiah, x. 30, 31, Mark, x. 29, 30. Isaiah, x. 21. 10. Psalms, x. c. 1. 2 Tim. iv. 7, 8, 11 Tim. iv. 7, 8. 11 Cor. iv. 16, 17, 18. This evening after prayers, the girls sang Hymn 52. Truly God has been good, and abundant in mercy toward me. The help which He has given me here, I have endeavored to devote to His glory, and the salvation of souls. And this shall still be my work and pleasure, the Lord being my helper.

*Sunday (Fourth after Trinity), July 5th*.—We have had a day dark and rainy, but pleasant. Mr. Auer gave one of his usual clear and forcible lectures on the Gospel and Epistle, at seven-and-half o'clock, A. M. At ten-and-a-half addressed a good congregation, from Titus 11, 11—14. In the afternoon forty participated in the Lord's supper. Afterwards I catechized as usual the large

boys and girls, who recited the whole Church Catechism, perfectly. A number of the smaller girls and boys who recited to their teachers, knew it also.

This evening I preached from Genesis 111 8—21. Isaiah lv. 13. 11 Peter 111, 10—16. The cause and ruin of the fall; the renovation under the gospel; the final dissolution and *melting* of Heaven and earth, to be succeeded by the new heavens and the new earth, wherein dwelleth righteousness.



## LETTER FROM REV. MR. AUER.

CAVALLA, CAPE PALMAS, July 8th 1868.

### SCHOOL EXAMINATIONS.

REV. AND DEAR BROTHER:—On Monday, the 29th, inst the “Hoffman Institute” passed its first examinations. Small-pox having come to our place, and attacked two students, just a short time before, half the students were absent and no visitors ventured to come near, except the missionaries and Christians on this Station. The sickness is over now, and our sick men are doing well. One had been sent home; the other into the bush where other sick people were, in a tiny hospital, nursed by some natives. Thus the sickness cannot easily spread. We had only begun our studies on March 9th, and were often interrupted by my long sickness and weakness; but we read carefully through 1. Samuel, St. Matthew, the Acts of the Apostles, and part of Genesis, so that the young men could give the contents of every chapter, and relate the main facts. We also did some thing in arithmetic, English grammar, geography, compositions, declamations. There were some rude drawings, promising better things in future; there was some music on the melodeon: some playing easy tunes, some little exercises. With the help of the little boys we have formed a choir, and begin to sing in a harmony of four voices.

### FOURTH OF JULY.

Last Saturday (July 4th), it was just thirty-one years since Bishop Payne landed in Africa the first time. Then this place was bush, where the people said devils lived; and now it looks like a garden; there is a substantial church, two large school-houses with nearly one hundred scholars, and our Mission House, the Bishop’s residence all surrounded by palm-trees, and flowers. Then there were over twenty devil priests in town; now they have one, and he is little respected; while here are one hundred Christians, who rejoice in the God of their salvation; and the voice of prayer and praise is heard in every corner morning and evening. My boys and I serenaded the Bishop that morning with a psalm and hymn; and after that unfurled the “Stars and Stripes” and the “Solitary Star” of Liberia (gifts of Madame Clement’s school, German-town), in honor of the Fourth, and our thoughts were in America a good deal.

## CONDITION OF THE SCHOOLS.

Our schools here are doing well. The girls school is the best this side Sierra Leone; and the boys compare favorably with any of their age. There is quite a number of little folks, many of them born of Christian parents, and growing up in the nurture and admonition of the Lord. These little ones passed their examination very pleasantly: they repeated also many hymns, texts, psalms, and the catechism in English and Grebo. But they carry their religion also out into their common life. Yesterday two little boys were in my study, looking at pictures, while I was writing, all at once I heard them say "I believe in God the Father Almighty"—the whole Creed; and they believe it, and love Jesus in all simplicity. Some little-girls are in conversation just before Prayer-time, little Josephine, who had been a heathen girl, asks little Emily, the six year-old of our Deacon: "Do you speak to your grandmother of Jesus?" No, my grandmother knows more than I do (she is old and was baptized only a few years ago).—"Do *you* speak to your mother? do *you*? and *you*?" Then Josephine says: "when I go to fetch water, I put down my pail, and go into my mother's house and tell her: Jesus loves us, he died for us; and you must look to him, and not trust in demons and greegrees. Then I say: Jesus loves little children too, that is for my little brother, and he understands me" (is three years old).

Even heathen children begin to sing some of our little hymns. I pass through a street, and hear the pattering of little feet behind me. Turning round, I see about a dozen of dirty little fellows grinning at me. "Good-day, Auer! May we sing a little?" Yes, sing away: And then they go: "Come to Jesus, to-day" (only it reads: "Bahmé Jesu ye, tetino.")

Thus the mouth of babes perfect the Master's praise.

## GENERAL WORK.

But I must return to my own work. Several times after my arrival, I visited the stations around Cape Palmas, and gave some instruction in nearly all the schools, showing the teachers what I meant to be done. The learning of Grebo is another part of my work, and it is becoming pleasant and interesting; with the help of a native I am able to translate some.

Every Sunday morning I preach on the Epistle for the day, in church; play the chants and tunes at all the services (until my boys can play well enough), and attend a Sunday-school for heathen boys; we read with them, teach them a Bible story, a text, and sing a hymn or two. On Fridays, we have begun to go out into the lanes and streets to preach the Gospel.

## STRAITENED FOR LACK OF MEANS.

The "Hoffman School" engages most of my time every day. There were twelve young men present, and two absent (on account of hostilities). But the four hundred dollars allowed for this year are not sufficient to support them all,



much less to pay for medicines, tools, books, stationery, etc., needed for the Institution. We try to economize: the boys wash, iron and mend their own clothes: but it costs at least seventy-five dollars a year to support a man (in food, clothes, books, stationery, traveling expenses, etc.) Several bills I have paid from my salary, and now I cannot pay my board. Two of the students were dismissed a few days ago. Yesterday they were at my study, very sorry. One could scarcely talk; his heart was beating so much (these Africans have beating hearts). He asked at last: "If my mother (a poor widow) can get some one to board me for two or three months, till you see how I go on, and whether they send you any money, may I not just sit at my desk, and come to your recitations?" Yes, he can; but what then? His mother cannot support him. But he *will* not be shaken off, you see.

Here we want to educate future missionaries for Africa, and our hands are bound at the very outset. If I should die in a few years, there would be just a *few* useful men from the school, while there might be a little host: if our friends at home only help us in time. But Africa shall yet see the light of God.

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#### QUARTERLY REPORT OF THE REV. G. W. GIBSON.

MONROVIA, LIBERIA, *July 9th.* 1868.—In making my report for this quarter, I rejoice to have the privilege of mentioning some marked evidences of Divine favor upon His work at this station; this has reference more particularly to the work among the natives.

1st. Their attendance upon divine service. Up to my last report, and after, I found it necessary to go to their villages on Sunday mornings in order to get them to hear the Gospel. Now they have become so much interested in it that they come to Trinity Church in encouraging numbers, at our regular service hour, and take their seats side by side in the congregation of civilized worshipers. Men, women and children attend, making up a respectable portion of the audience. After concluding my sermon to the English speaking portion of my congregation, I address them through an interpreter.

#### CANDIDATES FOR BAPTISM.

2. Two of these native adults are candidates for baptism. One of them, an intelligent man of about thirty years of age, seems not only truly penitent and devout himself, but is also anxious to make known the truth to his people. He comes to me daily for instruction, and is now reading the Gospel of St. John. There are several men of his age, and younger, who are learning to read. I have opened an interesting day-school for native children in a Kroo-town near this place, which I teach myself at present, devoting about two hours to it daily. I go to the town at the stated hour with a handbell which I give to the first little boy I see, to ring around the place. In a little time

they are seen coming from various quarters with their books and cards to the appointed house, where I instruct them in the alphabet, reading and spelling, first, and then in religious truth. My plan is after teaching these children awhile in this way until they become more earnest in their desire to learn, to induce their parents to send them to our parish day-school, where they may be instructed with our civilized children. A number of them already attend on the Sabbath.

#### NATIVE CHILDREN IN THE SUNDAY-SCHOOL.

Of our Sunday-school, which numbers one hundred and five pupils, over thirty are native children, most of whom are in regular attendance. This system, which I have but recently adopted, of endeavoring to bring the aboriginal adults and youth into the same congregations and schools with the civilized Liberians, instead of separating them, I think altogether preferable, and it ought to be adopted wherever there are native towns and villages near enough to civilized settlements to justify it. This plan will tend to build up large congregations that will soon become self-supporting; whereas that which has been too generally adopted, of having a preaching place and congregation in every native town and village, must always keep us weak and incapable of sustaining a ministry, as well as require a much greater number of ministers and catechists.

#### THE FOUNDATION OF A SELF-SUSTAINING CHURCH.

To visit faithfully and preach in these various towns during the week, but use every lawful method to induce their attendance at the regular Church edifice on the Sabbath, where they have the benefit of the full Church service, is to my mind the proper plan for laying the foundation of a self-sustaining Church in this country. I would have the idea, "Let us go up to the house of the Lord," the prevailing sentiment in all the villages and towns around any Church edifice, rather than that of sitting down on Sunday morning and expecting a missionary to come to every village. This course I have adopted in my missionary work at this station. Here are Kroos, Teys, Golahs, Deys, Congoes all around Monrovia; in going among them I point them to Trinity Church, as being built for them as well as for the civilized people. I show them the duty of going there on the Lord's day to hear His word. I point to it as a Sabbath home for them, their wives and children. The effect of this method is already seen in the respectable numbers that attend Trinity Church services as above stated, and will, I trust, through the blessing of God, become more and more apparent. Our great work, whether with respect to this infant nation, or the upbuilding of the Church in this land, is to take hold of and bring in the natives of the country.

## HAITI.

## REPORT OF REV. J. T. HOLLY.

Parish of the Holy Trinity, Port-au-Prince, Haiti. Rev. J. T. Holly, Rector.

Families 37. Baptisms, infants, 24; Communicants admitted, 5; added by removal, 3; lost by removal, 4; lost by death, 1; present number, 57; Marriages, 3. Burials 10.

## CONTRIBUTIONS:—OBJECTS WITHIN THE PARISH.

Communion alms, Haitien Currency.....	\$466 45
Monthly Collections.....	1,133 86
Subscriptions raised for new Church lot.....	15,405 00
Contributed by Ladies' Sewing-Circle to pay monthly interest on debt for Church lot.....	1,050 00
<b>Total for objects within the parish, in Haitien Currency.....</b>	<b>\$18,055 31</b>

## OBJECTS WITHOUT THE PARISH.

Domiciliary collections for the missionary fund of the Church Convocation in Haiti.....	16.04 80
Haitien Currency.....	
<b>Total contributions of parish, Haitien Currency.....</b>	<b>\$19660 20</b>
Sunday School teachers 9; scholars, 57.....	
May, 1868.	

## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

PRESBYTERIAN BOARD.—In this decade, the stations of the Board have increased from 41 to 62; the missionaries, including missionaries physicians, from 58 to 83; ordained natives and licentiates, from 4 to 22; the increase in the total of these laborers, from 62 to 105: the native helpers from 65 to 179—or an increase in the total number of laborers from 127 to 284. Communicants have increased from a little over 700 to 1616. . . . Two new missions have been formed, one in Japan and the other in Brazil, and with the exception of the Indian tribes, and a slight decrease in the Jewish mission, nearly every other mission has doubled its expenditures; or where the Board appropriated in 1857–8, \$104,170, the payments have been in 1867–8, \$244,271. But including the Indians and Jews, the payments of the foreign work in the former period, were \$140,949, and the last year, \$256,081.

PROFESSOR FREEMAN.—The *Presbyterian Monthly* for August, says:—In a recent conversation, Professor Freeman, of the Liberia College, (who has just sailed for Africa again) somewhat surprised his American hearers by ranking the native African when brought under Christian influence in Liberia, above the immigrants from the United States. Their natural independence and force,



unsubdued by that position of inferiority which has affected the race in this country, makes a good stock upon which to engraft Christian principle. We are pleased to see that Mr. Payne, the newly elected President of the African daughter of our great Republic in the West, also urges the attraction and incorporation of the aboriginal population into its society. In this connection it is a matter of interest that the American Board of Foreign Missions, are meditating an African Mission, with colored missionaries, and with Liberia as its base of operations.

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**PERILS BY ROBBERS.**—The Missionaries and Christian congregations in Haiti, are now exposed to peril through the anarchy which prevails. Some Christians at Fort St. Raphael were in much peril. Three to four hundred robbers, who had been ransacking, pillaging and murdering on a large scale, took possession of the place. They had resolved to shoot one Christian named Celestian, whom they had taken prisoner; but he, having his New Testament with him, read to the robbers in the evening by the watch-fire. He explained to them the wickedness of their conduct, and made such an impression on their minds, that they postponed their murderous intention. One of their number, who had been specially impressed, facilitated Celestian's escape.

### EUROPE.

**CHURCH MISSIONARY SOCIETY.**—At a meeting in behalf of the Church Missionary Society, the Right Honorable R. Gurney thus spoke of the progress of the Society's work abroad:—

"Take the case of Sierra Leone. It was in 1804 that the first missionaries were sent there. The difficulties there were peculiarly great. Hundreds and thousands of negroes at a time, rescued from slave ships, were constantly thrown upon the colony. It was not one little garden they had to cultivate, but continual fresh accessions of perfectly ignorant heathen were planted in that land. He found independent testimony as to the result of the Society's labors in Sierra Leone in the report issued by a Committee of the House of Commons, which sat in the year 1842. That Committee reported that the highest praise was due to the invaluable exertions, more especially of the Church Missionary Society. By their efforts (with those of the Wesleyan Society) nearly one-fifth of the population (a most extraordinary proportion) were at school; and the effects were visible in the intellectual, moral and religious improvement of the people. The attendance at public worship was estimated at 10,000. That was impartial testimony, borne after careful and diligent inquiry. This was in 1842. In 1854 the colony itself assumed the expense of the whole of their schools, and relieved this Society from that burden upon their funds. In the year 1862 these colonists established a native pastorate, of which they also took the burden. At that time there were ten districts served

entirely by native ministers, the funds being provided by the natives. And what was more striking still, no less than six different missions were sent out from this same colony. Further, in a still more recent year, the amount contributed by these poor people out of labor of their own hands, to the Church Missionary Society, amounted to the sum of £830. He thought when they could dwell on one single case of this sort, although the success was not such as to give cause for boasting, yet it was such a success as should be a cause for humble thankfulness to God for the encouragement given them to further labors. Turning to the East Indies, he found that the first clergyman was sent out in 1815. There are now 102 laboring in India, besides 10 in the island of Ceylon. There are also 49 ordained native Missionaries, and 1745 lay assistants. They would probably like to have some testimony of the result of their labors. Quoting from an address issued in 1857, signed by a body of the natives of Madras, he showed that the effects produced by the preaching of the Gospel, were as follows:—"Where there was no education, instruction was provided, institutions of public benevolence were established, the sick were visited, and virtue, morality and religion were honored. The female sex were being elevated; hospitals and asylums were opened for the sick, the blind, the idiot, and the insane; and Christian churches had been erected for the poor as well as the rich."

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**THE RESCUED MISSIONARIES.**—The rescued captive Missionaries from Abyssinia, and their companions, have been welcomed with joy and gratitude, by the British public. Mr. Flad, one of the Missionaries says: "It is cheering to hear on every side in the camp, from Sir Robert Napier down to the private soldiers, the acknowledgment that the honor belongs to God. By a miracle all the captives were liberated. Abandoned by his own troops, defeated by his brave enemy on every side, Theodore's end was characteristic of the man and of his whole career."

I feel perfectly convinced our deliverance has been in answer to the many, continued and fervent prayers of God's people in England and Germany, and elsewhere, and but for which none of us would have been alive at this time. The king himself had said, on hearing the approach of the British troops, "I shall fight the English at Arobie; if they beat me, I will mount my horse and retreat to Magdala, kill all the Europeans, and then kill myself." Now he is dead, and we alive and free. The Lord's name be praised! Our grateful thanks are also due to the British Queen and nation, to Sir Robert Napier, and to his brave troops, who did their work nobly."

### **AFRICA.**

**WESLEYAN MISSIONARY SOCIETY.**—The Missions in Southern Africa occupy a vast country extending from the Cape to Port Natal. There is (1.) a colonial work among the English and Dutch European population of the Cape and

Natal Colony, and among Native Hottentots, Kaffirs, Bechuanas, and Fingoes residing within the Colony. (2.) A Mission in Kaffirland and among the Zulus. (3.) A Mission beyond the Orange River, among the English and Dutch settlers, and the native population of the Orange River Free State and Transvaal River Republic. These Missions, after years of toil, have been followed by great success. Last year an extraordinary revival of religion in the Graham's Town, Queen's Town, and Natal Districts, among the natives as well as the Europeans, was followed by large accessions to our Societies. The results which remain after a year's trial show the genuine character of the work: to God be all the glory! We have also to rejoice in the large extent to which the colonial Missions have become self-supporting, and to the increase in the numbers, and in the advanced character of the native agency now engaged in the work of preaching and teaching in all our native Circuits. To aid in the great work of training the future native ministry and teachers of South Africa the Institution at Heald Town has already commenced its labors, and we have to record the liberality of our excellent friend and treasurer, Mr. Heald, and of his sister, Miss Heald, on behalf of this Institution. The press is, for the progress of education, becoming year by year of increased importance, in furnishing elementary and other books for the population. A literature has to be created for a people who recently were "not a people," but who bid fair, by God's blessing, to perpetuate and extend the blessings of Christianity over the distant tribes of Southern Africa. In this Mission we have 67 English Missionaries, 4 Native Missionaries, besides 35 Assistants, 11,367 members, 97 day-schools, besides Sunday-schools, 12,232 scholars, and it is calculated that there are 60,000 attendants on our ministry. In a higher sense, it may be, than was contemplated by the Psalmist, God is showing "His wondrous works in the land of Ham."

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SOUTH AFRICA.—The *Foreign Missionary*, states: "Within and beyond Cape Colony and Natal, four of the principal English missionary societies, one American, two Scotch, and five foreign societies occupy about two hundred and twenty-four principal stations, and employ about two hundred and seventy European missionaries, besides native assistants. This appears to be a large supply of ministerial agency to meet the spiritual wants of a population not exceeding a million of souls. But it must be kept in mind that this population is widely scattered over an area of more than a million of square miles. South Africa is one of the most accessible gates of entrance into a large portion of that continent which is now estimated to contain one hundred and eighty millions of souls."

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MADAGASCAR.—The missionaries of the London Society in Madagascar have had their attention called of late, by a "budget dispatch" from the officers of the Society (as have other missions), to the importance of a native ministry,



*supported by the churches.* Referring to the progress of the churches there since the long lost liberty was regained in 1861, and to efforts put forth by the native Christians, this "dispatch" mentions the following "result of the mission:" "90 churches, with 5255 members, and 462 candidates; with congregations of 13,600 persons, in a Christian community of about 20,000 individuals. You have 101 pastors in and out of the city, and your people have erected nearly a hundred simple chapels, during the last five years, at their own cost."

Dr. Livingstone states that his most faithful companions are rescued slaves, who were brought up at a Missionary Institution at Bombay. One of them had a very handsome offer made to him by one of the native African princes, who wanted him to stop behind and teach his subjects the arts of agriculture and other useful pursuits of peace: but he refused it, although very tempting, and preferred to accompany Dr. Livingstone. That young man had been educated as a Christian.

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**THE BONNY MISSION.**—Bishop Crowther's report of this Mission, April 14, 1868 :—

During the past year the work has gone on without interruption. At the examination of the school of fifty-two children, eight of them girls, held on the 1st and 2d April, the king and his two brothers were present, as well as several Europeans and young traders from Sierra Leone and Fernando Po. The programme of examination is given. Considerable portions of Scripture were recited accurately. A boy of about ten years of age repeated the ninth chapter of Proverbs without a mistake; while another boy repeated the whole of the third chapter of Micah in like manner, to the great surprise of all present.

While one division was being examined, the others were required to write notes on slates, on any subject which they liked. The idea expressed by some of them showed conviction in their young minds of the folly of idolatrous worship.

The first payment of School fees at this school, realizes £100, collected by the king, and handed over to me. The sum of £98 had been paid by chiefs who are fathers or guardians of the children.

Divine service has been held in the school chapel, and on board the hulk "Celma." The attendance of adults is not as yet regular, but they have the opportunity of coming in when disposed so to do, and hearing the Word of God.

Civilization advances as Christian teaching prepares the way. Native sawyers have been employed and with good effect. One of the chiefs was so delighted that he has bought sawyers' tools, and was about to send his men into the bush.

To convince the chiefs of the necessity of making roads, I brought a pony to Bonny. The sensation which this novel introduction made on the population

the first time I rode on him from the station, through the swamp to the town, can be better imagined than described. By the time I got to the king's house a crowd of 500 persons had gathered round me. The Mission premises have since become a zoological garden, to which many have resorted daily for a long time, from the surrounding villages, to see what a horse was.

### ASIA.

**THE SELF SUPPORT OF NATIVE CHURCHES.**—Twenty-three native churches in the Mahratta county are now taking upon themselves the task of providing for their own ministers and all other expenses attendant upon their establishment as churches. The Lord be praised for such manifestations of successful labor in His cause.

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**ZENANA WORK.**—The Rev. Mr. Kerry of Calcutta, at the Baptist Meeting, thus spoke of the zenana work:—I have never been able to preach to any Hindoo women in India. You cannot address the words of life and mercy to them; and until very lately even the wives and daughters of missionaries and others, who have at heart the best interests of the people, could do nothing effectually for them. Many attempts were made; great expenditure, much sacrifices of time and labor; but practically it was a failure. A wondrous change has taken place. In Calcutta there are 300 houses of the Hindoos to which Christian women may go, taking the Word of Life, and teaching the way of salvation. Twelve hundred women and girls in these zenanas receive instruction, which must be blessed to them, because God has said that His Word shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing to which He has sent it. One could almost envy these noble-minded women, like Mrs. Sale and Miss Leslie—one the wife of one of our ablest missionaries, the other the daughter of our oldest Missionary—women with apostolic zeal and spirit, who go forth day by day to this work, which is one of the most trying, arduous, and perilous of all the Christian agencies in India. I would that the Christian women of this country understood the degradation, the sufferings and sorrow of women in India, in consequence of the foul and hateful system of religion which has so enchained their minds that they have themselves helped to strengthen the bonds by which they are enslaved.

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**"BEHOLD HOW PLEASANT!"**—The Rev. Mr. MacDonald of the Free Church Scotland Mission at Calcutta, relates a pleasing incident which had occurred in connection with a native society:—

"I am president of a native club connected with one of the most influential Hindu families of Calcutta. This year we resolved on asking the Lord Bishop of Calcutta to give the anniversary address. He most cordially agreed, and

gave us a most earnest Christian lecture, in which he pleaded most faithfully with his Hindu fellow subjects to be reconciled to God through Jesus Christ, the only Saviour. His lecture made a deep impression on many of his Hindu hearers. I hope it may be a lasting one with some.

“The meeting is a curious instance of co-operation among Christians. An Episcopal prelate lecturing under the presidency of a Presbyterian missionary is not a sight which you meet with often in Scotland. The public fact of such cordial co-operation has a great influence for good on the natives.”

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NARRATIVE OF A BLIND MAN.—A conversation that I had this evening with Oo Shway Goe, an old blind man (he has been blind four years), a member of the Henthada church, encourages me much to scatter abroad the truth in every way possible, whether we see immediate fruit or not.

Oo Shway Goe was born near Ava, and lived about fifty years in a village a few miles east of that city. He says that about thirty years since a man came along one evening, stopped at his house and showed him a book that he received from a foreign teacher when in this city. (The foreign teacher was, I suppose, brother Kincaid.) He read a little in the book, and then bought it from the man for eight annas, twenty-four cents. The Bible had then been printed in Burmese, and was bound in four volumes, and the book that Oo Shway Goe thus purchased, was one volume of the Old Testament, containing the Psalms and a part of the Prophets. He says he had not finished reading the book of Psalms, when he cast away idols and Buddhism, and believed in the existence of a living God, the Creator, preserver, and the judge of men; that from that time until the present he has believed in, worshiped and daily prayed to the eternal God. He committed to memory many of the prayers in the Psalms, and daily repeated them, especially the prayer in the fifty-first Psalm.

For twenty years he thus lived, knowing only what he learned from that volume of the Old Testament. He says that for twenty years he believed in, worshiped, and daily prayed to the Eternal God, before he ever heard of Christ or an atonement. About ten years since he came down to Prome: and, while attending to business, learned that a foreign teacher resided in that city. He went to the house, and from brother Kincaid, there received a copy of the New Testament. He says that if a man should walk about and attend to his work for twenty years by star-light, having never once seen the sun, and the sun should then rise and shine on him in all its glory, he thinks it would produce about such a change on his eyes and vision, as reading the Gospel by Matthew produced on his mind; that then the long night of praying to God and hoping for mercy without a Mediator or atonement came to an end; that the past ten years his hope has been firmly fixed on Christ, and there it rests.



A CHANGE OF OPINION IN JAPAN.—The Rev. Mr. Verbeck, of Nagasaki, Japan, reports that during two months, he distributed 1,000 Christian books and tracts in Chinese, among them a good number of copies of the Old and New Testament. Rev. Mr. Muirhead, on returning to Shanghai, sent to Mr. Verbeck 800 of the valuable publications of the London Mission Press in China, and soon after a case containing 500 copies of the publications of the American Presbyterian Mission Press at Shanghai was received, all of which were speedily disposed of. A large proportion of these Christian works were *purchased* by the Japanese. This desire for the Scriptures and Christian treatises proves that a remarkable change has been wrought in the opinions of the educated men of Japan.

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BAPTISM OF TWO JAPANESE.—The *Presbyterian Monthly* for August says: Our readers will rejoice with us over the baptism of two Japanese men. These are the first whom our missionaries have been privileged to baptize in that land. Of them Dr. Hepburn of the Presbyterian Board, says: "They are both married men, belong to the Samarai class of gentry, intelligent, and formerly belonged to our English school. They have been industrious students of the Bible in English, and seem to understand clearly and to have a true love for its great truths."

### POLYNESIA.

NEW HEBRIDES.—The Book of Genesis, in the Erromangan language, has recently been printed in Sydney, and two copies of it have just been received by the London Missionary Society. It was partly prepared by the Rev. G. N. Gordon, who perished by the cruel hands of the heathen in 1860. It was completed by his brother, the present Missionary, who, on hearing of the martyrdom on that blood-stained isle, devoted himself to the work, and has labored for the last few years amidst many perils.

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THE NEW TESTAMENT IN SAVAGE ISLAND.—The Rev. W. G. Lawes has recently received an edition of 3,500 copies of the NIUE New Testament. He says:—

"Upwards of 500 copies were sold in a few days. Our house and premises were full of natives reading aloud. It was quite a Babel, but a Babel that gladdened our hearts more than anything we had ever heard in Niue before. We have now on hand 7000 lbs. of picked cotton in payment for books. I have sold this to a trader here for £180."

## MISCELLANEOUS.

### MORAVIAN MISSIONS.

The following are extracts from the last annual report of "The Foreign Missions of the Unity:"

"1. AUSTRALIA.—(Commenced in 1849.) This mission has been the centre of interest during the past year. The Lord has granted His blessing to the long proposed advance into the interior of this immense and almost unexplored island-continent, and three of the young brethren who were sent out for this purpose have penetrated as far as Lake Hope, in the neighborhood of which is found the last settlement of colonists, and around which large numbers of the aborigines are living. The brethren were 104 days on the road, the distance from Adelaide being about 700 miles. Their original intention was to have advanced a considerable distance further into the interior, to the region in the vicinity of Cooper's Creek, where, according to the reports of Burk and other discoverers, there are large tribes of the natives, but, at least for the time, they felt quite unable to proceed, being completely worn out themselves, and their horses in such poor condition that they could travel no further. After some search they found a favorable place for a station at Lake Kopperamana, about twenty-four miles distant. The natives here are a more vigorous race than those found further south, being tall and very savage. They are said to be fond of human flesh, and often kill their children for the sake of eating them. Their conduct towards the missionaries was at first very friendly. Towards the end of May, however, there was a sudden change in the demeanor of the savages, probably owing to the influence of other tribes. The lives of the brethren were seriously threatened, and the timely arrival of some police-soldiers alone saved them from a horrible death. In order not to be compelled to engage in a contest with the natives, they have removed to the camping-place of two other missionaries from Hermansburg, who arrived at the same time with them, hoping that by presenting a large force, they may be protected from an attack.

"At Ebenezer, the station first founded in Australia, the progress made has been very encouraging. The mission at Ramahyuck, in Gippsland, is also in a pleasant condition. There are two stations (not counting that in the interior), 7 missionaries, 3 female assistants, 1 native assistant; 14 communicants, 6 baptized adults, 7 candidates, 25 "new people," 1 child; in all, 56 persons under instruction.

"2. WEST HIMALAYA.—(1853.) On September 7, 1865, the first communion was celebrated with the first converts. The difficulties which the missionaries encounter on this field are peculiar to it, and render progress very slow. They have to do with a people who imagine themselves far better in-

formed on religious points, and more virtuous than those who come to instruct them, and their prejudices are almost unconquerable. After twelve years of apparently fruitless toil, six converts have been made.

"There are 2 stations, 4 missionaries, 4 female assistants; 4 communicants, 2 baptized adults, 2 candidates; in all, 8 persons under instruction.

"3. SURINAM.—(1735.) Mention was made in the last Annual Report of the dawning of a better day for the inhabitants of the dense forest region in the interior. There are 12 stations, 34 missionaries, and 35 female assistants; 12,109 communicants and baptized adults, 5839 candidates and "new people," 1837 under discipline, 4975 children; in all, 24,760.

"4. THE WEST INDIES.—(1732.) The stations are on the islands of Jamaica, Antigua, St. Kitts, Barbadoes, and Tobago, in the British West Indies, and on St. Croix, St. Thomas, and St. Jan, in the Danish. The reports from these stations are on the whole of quite a satisfactory character. There has been a considerable improvement in the external condition of the people, the long and general drought having been succeeded by plentiful rains and bountiful harvests. Still the condition of the working class is yet a very deplorable one, and it will be some time before the losses of the past years can be made good.

"There are 40 stations; 46 missionaries and 46 female assistants; 4 native missionaries; 734 male and female native assistants; 14,924 communicants and baptized adults; 3930 candidates; 14,172 children; in all, 33,026.

"5. SOUTH AFRICA.—(1736—renewed 1792.) The station Baziya, which was totally destroyed by a whirlwind in 1865, has been partially rebuilt. This new mission amongst the heathen Caffres is making very satisfactory progress. The people are peaceful, anxious to be instructed, and punctual in attendance on worship. The church is often over-filled. At the southern lowland stations great distress continues to prevail, owing to the drought of 1865. There are 12 stations; 28 missionaries; and 28 female assistants; 3 native missionaries; 222 male and female native assistants; 3540 communicants and baptized adults; 598 candidates; 1008 "new people"; 4975 children; 382 under discipline; in all, 8755.

"6. GREENLAND.—(1733.) The reports received from the stations are in general such as call for thanksgiving to the Lord. There are six stations; 14 missionaries and 11 female assistants; 56 male and female native assistants; 1216 communicants and baptized adults; 1 candidate; 104 under discipline; 9 "new people"; 459 children; in all, 1787.

"7. LABRADOR.—(1770.) The spiritual condition of the congregation is a very pleasing one, and the past year has been one of blessing also in externals. There are 5 stations; 17 missionaries and 15 female assistants; 34 male and female assistants; 637 communicants and baptized adults; 10 candidates; 10 under discipline; 9 "new people"; 365 children; in all, 1022.

"8. THE MOSQUITO COAST.—(1848.) The visitation of the hurricane of 1865 has not been without its blessed influence upon the hearts of the people, as has



been evidenced in many ways. There are 6 stations; 7 missionaries and 6 female assistants; 11 male and female native assistants; 284 communicants and baptized adults; 86 candidates; 328 children; in all, 662.

"9. NORTH AMERICAN INDIANS.—The mission among the Cherokees has been reorganized, and progress of an encouraging kind is reported."

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1868:—

MAINE.			<i>Easton</i> —Frank S. Key, Miss'y Box.....			2 00
<i>Bath</i> —Grace.....	\$11 61		<i>Frederick</i> —All Saints, for Africa, (the fruits of self-denial by a little girl).....	35		
			<i>Petersville</i> —Rev. J. Trapnell.....	5 00	12 35	
MASSACHUSETTS.			VIRGINIA.			
<i>Amherst</i> —Mary H. Jones.....	3 38		<i>Marion</i> —Mrs. A. P. Derrick and Miss Lyons.....	10 00		
<i>Boston</i> —A Thank Offering.....	40 00		<i>Verdon</i> —St. Martin's, for China.....	6 50	16 50	
<i>Bridgeport</i> —St. Paul's, for Honolulu... 5 00			SOUTH CAROLINA.			
<i>Danbury</i> —Deer Hill Ins. Miss'y Box, for Cretan Relief.....	1 00	49 33	<i>Charleston</i> —St. Luke's, for China.....		100 00	
NEW YORK.			GEORGIA.			
<i>Bay Ridge</i> —Christ, five cent coll.....	10 00		<i>Athens</i> —Emmanuel, Rev. M. H. Henderson, D. D.....	20 00		
<i>Carthage Landing</i> .....	2 00		<i>La Grange</i> —St. Mark's, a lady's Thank Offering.....	5 00	25 00	
<i>Cherry Valley</i> —D. L. Schwartz.....	5 00		ALABAMA.			
<i>Green Point</i> —Estate of Mary E. Wood, Mamaronock—St. Thomas' S. S., for ed, in Africa.....	2 00		<i>Macon Station</i> —St. Michael's.....	5 00		
<i>Matteawan</i> —St. Anna's.....	28 00		OHIO.			
<i>New York</i> —Am. Miss'y Association for Rev. G. W. Gibson.....	212 50		<i>Cleveland</i> —St. Paul's, five cent coll.....	41 00		
" Nativity.....	12 00		<i>Fremont</i> —St. Paul's S. S.....	56 18		
<i>White Plains</i> —Grace, Charles Zimmerman's Miss'y Box, \$3.50; Grace Paulding's Missionary Box, \$10; Mary E. Rumney's Missionary Box, \$5.....	18 50	298 00	<i>Zanesville</i> —St. James', five cent coll.... A Missionary for China and Japan.....	31 00	5 50	133 68
WESTERN NEW YORK.			WISCONSIN.			
<i>Moravia</i> —Rev. Peyton Gallagher, for Cretans.....	5 00		<i>Elkhorn</i> —St. John's.....	7 00		
<i>Oneida</i> —St. John's.....	3 10		<i>Racine Co</i> —Mt. Pleasant S. S.....	3 50		
<i>Oxford</i> —The Misses Van Wagener, for support of W. H. Delancey, Africa.....	20 00		<i>Steven's Point</i> —Intercession, five cent collection.....	4 00	14 50	
<i>Stafford</i> —St. Paul's.....	6 00	34 10	MISSOURI.			
NEW JERSEY.			<i>Kirkwood</i> —Grace, five cent collection..		10 00	
<i>Camden</i> —St. Paul's, \$45; for Af., \$5....	50 00		CALIFORNIA.			
<i>Rahway</i> —St. Paul's.....	60 00	110 00	<i>San Francisco</i> —Advent.....	50 00		
PENNSYLVANIA.			<i>Santa Cruz</i> —H. N.....	10 00	60 00	
<i>Honesdale</i> —Grace, for Rev. J. K. Wilcox, \$30; Hoffman Institute, \$30.....	60 00		LEGACIES.			
<i>West Chester</i> —Holy Trinity.....	30 02		<i>W. N. Y., Genesee</i> —Estate of Allen Ayrault.....		560 00	
<i>Whitemarsh</i> —St. Thomas', Louisa Burker's Missionary Box... 3 75	93 77				\$1533 84	
MARYLAND.					57,830 18	
<i>Catonsville</i> —St. Timothy's.....	5 00		Amount previously acknowledged,			
			Total from October 1, 1867.....		\$59,364 02	

# FREEDMAN'S COMMISSION

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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OCTOBER, 1868.

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### COMMUNICATIONS.

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#### *THE RESPONSIBILITY OF THE CHURCH TOWARD THE FREEDMEN.*

REV. AND DEAR BROTHER:—A residence of some years at the South, before, during, and since the war, enables me, I trust, to present some observations of interest respecting the colored people there and the duty of the white people in regard to them.

The revolution brought about by the late war, is by no means confined to their physical condition, but affects also, their moral and religious condition. These were all to a certain extent before the war, subject to the will of their owners, who were naturally led to allow them only such privileges and advantages as might seem to produce the greatest pecuniary profit. To this rule there were *some*, I may say *many* honorable exceptions; where the owners with a conscientious regard to their responsibility, and accountability to their Master in Heaven, provided them with such means of spiritual instruction as circumstances permitted and as they were enabled to impart. Intellectual culture, however, was of necessity, almost entirely out of the question, being prohibited by law in most or all of the slave states.

But now the case is materially and essentially changed; and, being invested with the prerogatives of citizenship they not only participate in the privilege of making choice of our rulers and legislators, but have become in some cases the rulers and legislators themselves. What a solemn responsibility, therefore, is devolved upon the people of our land, North and South, to bring them up to that intellectual and moral standard which will fit them for their new positions and prevent them from becoming pests and burdens to the communities in which they live, and dangerous to the welfare of our common country.

In regard to their susceptibility to any degree of intellectual culture, it is

both unfair and unwise to judge by those who have reached mature and advanced years, without the effort or opportunity having been allowed them to manifest their capacity ; but even among such, instances are not few where they have demonstrated their aptness to receive instruction, and to attain to some considerable degree of eminence, and to compare favorably with the white race under similar circumstances. In regard to the *children*, this matter has been fully tested in the schools established in the Southern cities, and the capacity and progress manifested by them has been not a whit behind those of the superior race. Give them but the means and opportunity, and they readily appreciate and profit by them. The religious culture and education of the colored people of the South, while it is a more delicate and difficult question to solve in some respects, satisfactorily, must be judged somewhat by the same rule but with some difference. From the peculiar circumstances and condition under which they have mostly grown up, they have adopted a morality and religion peculiar to themselves, and which it will be exceedingly difficult to correct ; for which also, due allowance must be made by those who are to act as their religious instructors and guides. "That which is my masters is mine ; and that which belongs to me is my own ;" are precepts universally current and acted upon. But is not this the practical doctrine of nearly all, even of those who boast of a more enlightened religious culture ? The difference between the two is therefore, perhaps, not so great after all, if we will only look at ourselves in our true character, when actuated by our more natural propensities.

But the negro is naturally of a religious turn, and it is rare to find one in the former slave-holding states who is not so. It seems to be more a part of his very nature and existence than we find it among the whites ; and this fact may chiefly be accounted for, from the consideration that under their late condition, they were almost entirely exempt from motives to worldly ambition and aggrandizement. They looked forward to no higher condition in this life than that to which they were born, and consequently their natural aspirations, which even among them could not be entirely suppressed, led them to look for something beyond and after this life. Without this hope and the restraint it imposed upon their sinful propensities, their condition would have been altogether insupportable. Neither were there any among the more eminent among them for piety and religious fervor, who had not, in their own imagination at least, been favored with visions or dreams, and special revelations which they were ever ready to relate when the opportunity presented with great minuteness and prolixity. To attempt to reason them out of their belief would have been labor in vain, neither would it have served any good purpose if successful ; for by depriving them of the ground of their faith you would have robbed them of the faith by which they were sustained and in which they lived and died.

Now with all this *superstition*, if you choose to call it so, wherever the Church services and system were introduced among them, and persevered in for any length of time, with suitable preparative adjuncts, they were found to be accep-



table and successful and were readily adopted by them, since it gave them something to *say* and something to *do*.

It is to be lamented, that since their emancipation from temporal bondage, they have been left too much to themselves; and that instead of immediate efforts to take them by the hand as their advisers and friends, and lead them to a system which is so well adapted to their natures and dispositions, they have been left to grope their way alone in darkness, and consequently, to wander still further from the right way; or, to have fallen into the hands of designing men, who instead of having their real interest at heart, have made merchandise of them by flattering their vanity—by teaching them to consider themselves of great political importance—and who have thus unsettled their minds in regard to their true interests as to their physical, intellectual and moral welfare.

Can the Church, in view of these facts, remain careless, idle and indifferent to the weighty responsibility devolved upon her, to put forth her efforts to rescue these men from relapsing into heathenism and to keep them from shaking off their religious restraints, for the infidelity and ambition of mere worldly objects of desire? If she does, she will pay dearly for her neglect in the multiplication of sects and heresies already too numerous; and of postponing to a still more distant period the coming of that time when, “Ethiopia shall stretch out her hands unto God.”

Let her contribute liberally of her substance and of her teachers, to redeem the trust committed to her by her Divine Head, and not allow four millions of souls to be thrown upon her hands, without at least, a vigorous effort to fulfill her duty towards them.

#### A VOICE IN THE WILDERNESS.

The following letter is from a Clergyman of the South of fifteen years in the ministry of the Church, and himself a former slave holder.

REV. AND DEAR BROTHER:—I have never heard among my brethren any other sentiment with regard to your Commission, than one of regret that its operations should be so limited, With this feeling I fully sympathize. The policy originally adopted by the Commission, and so far as my observation extends rigidly adhered to, must commend itself to all Southern Christian people. The misapprehensions or open hostility of others may sadden, but should not discourage. Above all I am rejoiced to feel that the objections which have been urged against other Christian associations, viz., the bestowment of all charity upon the Freedmen, to the exclusion of other classes needing the sympathies of Christ's people, cannot be urged against the Church. By her relief society, as well as by the appropriations of the Domestic Committee, the Church has shown the Catholicity of her affections.

In regard to this whole work for the Freedmen, one consideration appears

to me conclusive. If the black man in Africa has claims upon us, which we confess, and which at great cost of life, blood and treasure, we endeavor to meet, how much greater must be the claims of the black American. One of the dearest friends of my youth, a Southern man by birth, and of singular attachment to his native State, the Rev Dr. Smith, gave his life to the African Mission, laying it down at the threshold of his course. It was considered a noble sacrifice. Why should the colored child who chances to be born by the side of some bayou of Alabama or Louisiana, be less the object of affectionate interest, than if he first saw the sun and stars at Cape Palmas or Cavalla?

I know that difficulties in carrying out similar works in the Southern States, have arisen from the prejudice and passion of my fellow citizens. To assert that these have not been altogether blameless is only to say that they are men. To excuse them by retailing the errors of others, would only be to aggravate exasperations and to defeat the great end for which the true servant of Christ should labor. As it is, I believe that the servant of your commission, duly accredited, will meet with no hardships but such as are common with the brethren. And for myself, I shall be most happy to meet, to extend hospitality as I have done, and so far as my influence goes, to assist any communicant of the Church, who may feel it his or her duty to engage in this work.

I feel deeply, on this subject myself. Identified in every possible way with the community in which I live, attached to my fellow citizens by those deep affections which they only can know, who are sharers together in great calamities, I turn with eager gaze upon every footpath which promises to lead out of the maze of our present perplexities. I believe we can safely follow none which does not bear the footprints of the Lord Christ. To Him, to the reign of His Spirit in our hearts, and not to any balancing of human policies, must we look for the final solution of these sad problems.

I close with the unfeigned prayer for Divine blessing upon your labors, feeling sure, that with the alms of those upon whom God has bestowed this world's goods and with the prayers of all true Christian hearts, all obstacles must give way.

Yours in Christ.

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The following extracts from the address of the Bishop of Florida, will no doubt be read with interest by all who bid our work God speed.

"During the day on Monday, I visited the Freedman's school, that a few months before had been established in this place. The building was erected by the Freedman's Bureau, and application was made to us for teachers to occupy it. The Philadelphia Auxiliary Branch of the Freedman's Commission had, upon my application, appointed three teachers for Florida. And here I desire to record my own thanks, and the thanks of the Church in this

Diocese, for the ready response that was so kindly made to my application, notwithstanding the Treasury was overdrawn, contributions were falling off, and it was apprehended that there would be difficulty in meeting the expense. And not only for this, but for all the aid so kindly extended to us by our Northern brethren, we are all deeply thankful; and would assure them that while the present extremity is upon us, nowhere will be more thankfully appreciated what they have it in their hearts to do for us; and nowhere, as I believe, will more satisfactory results be realized for the expenditure of either money or labor.

It was just after the Ladies sent from Philadelphia had reached Fernandina, that the application from Lake City was received. The rector, Mr. Thackera, in my absence, and who had the matter within his discretion, decided to send two of them at once to Lake City, to enter the door which had been so unexpectedly opened to us, and they have more than met our highest expectations. I found the school numbering over two hundred, enough to break down two men, and that too, in a much more bracing climate. \* \* \* \* With politics and political questions of every sort the Church and her Bishops have nothing to do—and this is our glory and strength in these days and in this land—but with the religious training of the young, which includes necessarily their moral and social training, we have of right a great deal to do.

Such ladies as the Philadelphia Society so kindly sent us, would be kindly welcomed by every community in the State, and with equal cordiality by both whites and blacks. And as soon as it should become known that they were Christian ladies, who come to our aid in a work of love, bearing hatred toward none, but good-will to all; everywhere, as in Lake City, they would be welcomed to the tables and firesides of our best families. \* \* \* \*

I cannot dismiss this subject without an expression of my painful and almost hopeless solicitude for the adult portion of our colored population. Their very decided and inflexible preference for attending upon the ministrations of men of their own color only—coupled with the utter ignorance and unfitness of nearly all of that race who affect to exercise the ministerial office, presents a barrier to our reaching them for any spiritual good, which it will not be easy by any means to overcome. Yet something surely must be done for them. To send a few men at an annual cost of tens of thousands of dollars, to civilize and Christianize the wild savages of Africa, provided they do not fall victims to the climate, before they learn the dialect of those to whom they go; and leave unprovided for, the hundreds of thousands born and raised in our very midst, who are as well civilized as the peasantry of most countries, and have peculiarly strong religious predispositions, would surely not become the wisdom and zeal for the greatest attainable results, which should characterize the Church. But how are they to be reached, even had we white Missionaries to send among them, and means provided for their support? I have thought much and anxiously on this subject, beloved brethren, since I assumed the responsibilities of the Episcopate of



this Diocese, and I can conceive of nothing so direct and hopeful in its results, as to provide for the elementary education, at least, of the better class of their present ministers. For their accepted religious teachers and guides, they are and will continue to be. They are to their clans as chiefs to tribes—and whether they talk sense or nonsense, fetishism or Christianity, advise them to pursue the evil or the good, they will heed their teaching, and follow their guidance—for they thoroughly believe in them. To operate on the masses therefore, we must direct their leaders. So settled are my convictions on this subject, that I am resolved if the means can be had, to establish a school for this purpose. My idea is, to invite as many as we can support of intelligence and approved character, to attend for a year at least, and be taught understandingly and systematically, the cardinal truths of the Gospel as contained in the Creeds, and amplified in the Church and other denominational catechisms. As all would be invited with the express assurance that they would not be asked to renounce their present denominational connection, great moderation and discretion would have to characterize the course of instruction. Controversial subjects would necessarily be passed over, from want of time as well as expediency, to say nothing of the impossibility of such a class of learners comprehending them. All the truths of the Gospel would have to be taught, as they had always better be to such, in the primitive uncontroversial form in which they were uttered in the *post* Apostolic age, and before the controversies respecting the Trinity, total depravity, predestination, etc., ever arose.

The views of all sides could be impartially stated in lectures or read in the standards of each denomination respectively, as the more elementary approved works of each, teaching their denominational peculiarities, ought to be kept in the library for the perusal of all interested. If to this course of theological teaching (such as would furnish a catechist) were to be added good epitomes of Biblical and Ecclesiastical History, these would be quite enough to fill the time of uneducated men for even two years, though ignoring altogether the metaphysics of theology.

Many Churchmen, perhaps, would disapprove of such an undertaking and wonder that so unchurchly a scheme could be thought of by the Bishop of Florida. But will such tell us of something better *that can be done*? for surely no Christian can maintain that it is better to do nothing. True, it would be better to lay hands on those prepared to teach, that they might give valid sacraments as well as sound teaching, and it would be strange if such an event did not sometimes happen. But to make this a condition of their coming, or to proselyte them to the Church when there, would be to defeat the whole undertaking. Bigotry is generally commensurate with ignorance. And with the class in question, the merest denominational shibboleth may be regarded as of fundamental importance even to his very salvation. The most perfect good faith in this matter would have to be scrupulously kept. The question is not so much what we would prefer to do, as what is practicable and feasible of ac-

complishment. And it will be vastly better, surely, as the present teachers and preachers of the colored population will in any event continue such till this generation passes away, that they should direct their followers, so far as they are able, into the ways of truth and righteousness; rather than into the ways of error and sin, even if in the one case no more than in the other, are they able to do anything beyond this."

As confirming the views of the Bishop in regard to the necessity of instructing the religious teachers among the colored people, we subjoin the following brief extract from a letter just received from Texas: "I yesterday conversed with an intelligent Baptist minister at Fort Bend County, who says the condition of the Freedmen in that county is deplorable. He thinks there are near three hundred negro preachers in that county alone, and he does not know one qualified for usefulness. A large majority of the negroes in the county are members of some church, mostly Baptists. But he thinks they are rather injured than benefitted by the kind of efforts made to evangelize them. Such is the testimony of a Baptist clergyman, resident on the ground, concerning the state of things in a whole county containing a very large number of Freedmen, where the instrumentality employed is mainly under Baptist influence."



#### EXTRACTS FROM A LETTER FROM TEXAS.

Now a word for the *Freedman*, in whom I confess a deep interest. Can you do anything for our Freedmen in Texas? If *your* denomination does not, I know of none *who* will! I was told yesterday, by a prominent minister of the Northern Methodist Church that they did not *expect* to do anything of consequence for the Freedmen of Texas for sometime, all their ministers and teachers being abashed by the Baltimore and other Border Conferences. I hear of no movement in favor of our Freedmen by Baptists. I know of none among Presbyterians, who are a *slow* moving people at best, and have never in the South, done much to evangelize slaves. So as a *Church* the work of benefiting the slaves in Texas seems to be pretty much devolving upon the *Episcopal* Church. I am glad, my dear Sir, that you were, providentially, placed in your present position, having spent a *long*, and I will add, *useful* part of your life here and knowing something of the condition of our slaves *before* the war and the *Christian* sympathy which might be supposed to exist among such "*former owners*" as *you* know our slave-holders to be, you can form a pretty good idea of their condition *since* the war, with the feelings of the late owners, (and especially the women who now have to work), imbittered by the loss of the negro. *They have no sympathy with them.*

Can't your society send out a supply of *well trained* ministers? can't you send some teachers *male, and female* (white) to *teach colored* schools. The *great* need of the Freedmen now is *teaching, scriptural* instruction. The Freedmen

also need *books*, mostly of an elementary character for *common* and *Sunday-schools*; and also to give to adults and youth *at home*, short, striking tracts are, also, much needed. Can you not induce the "Society for the promotion of Evangelical knowledge to send me a donation of such of their publications as they might think would benefit Freedmen? I will send an application to them by the mail. *Will you endorse it, and urge for me?* As an old friend and co-operator in good work, and an ex-citizen of Texas we think we have some claims upon you, particularly as you have expressed a *special* interest in our Freedmen.

Can't you secure a donation of second hand publications through some of your active Sunday-school men in your church and send us direction in this letter? Will you buy Sunday-school newspaper tracts? Yours truly,

JAMES BURKE.

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## EDITORIAL.

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### OBLIGATIONS TO THE FREEDMEN.

Unfortunately there are too many persons in the world who cannot be influenced to deeds of beneficence and philanthropy, unless you can show them that they have been laid under some obligation, or are likely to derive some benefit in return.

If any one will carefully consider the former condition of those we now call Freedmen, we think he must come to the conclusion that even-handed justice, will strike a very large balance to be paid back to them in their present condition, not only by their former masters but by the whole civilized world—and more particularly by all the people of the United States. God has over ruled that Slave-labor should minister in a wonderful degree to the civilization, to the material wealth, and to the comfort of the whole world.

In an article like the present we cannot discuss in its length and breadth the effect produced by slave-labor upon civilized Europe and America. It will be enough for our present purpose that we mention one or two products by which the former slaves have laid the world under peculiar obligations, and for which they have received no adequate compensation. Take the cultivation of cotton. "Cotton is not king," and never has been, but its cultivation, which has been heretofore almost exclusively done by slave-labor has wrought a mighty change in the whole civilized world. To commence, it has given a wonderful impetus; for many years it has been the medium of exchange between Europe and America. Its export and manufacture have furnished remunerative employment



to hundreds of thousands, if not millions of laborers both in the old world and the new. Its abundant products have brought comfortable clothing within the reach of the great masses of mankind all over the world, at prices that come within their means; and in this respect, there is no calculating its humanizing and refining effect, to say nothing of the comfort added to all civilized nations. For those things in their various ramifications we have been indebted to slave-labor. Whatever may be the result of the attempts to raise cotton by free labor, now that its value is so well appreciated, it may well be doubted whether the culture of cotton would have ever reached its present high point, had there been no slave-labor by which to advance it. I am not here speaking of the right or wrong of slavery, but simply of what seem to me facts, which lay the nations of the earth under obligation to the present Freedmen, by whose sweat and toil these things have been brought to pass, while it can hardly be said they have received anything like a fair compensation for their labor. Allow that in their state of slavery they received what was necessary for their comfort—food and clothing—in their changed condition they require something more; and, as they had no opportunity to receive training by way of preparation for the change, the least which can now be done is to give them such assistance as shall enable them to provide for themselves and families, with some degree of comfort. They must have such secular knowledge as shall enable them in some good degree to fill the stations they now occupy. They must be taught lessons of thrift and economy, so that by patient labor they may provide homes and home-comforts for themselves and their families. They must have such religious instruction—of which they are very susceptible—as shall make them quiet, law-abiding citizens. These things are owed them as matter of debt by the superior race whom they have so long faithfully served; owed to them, not by those who have been called their masters alone, but by all who have profited by their toil. People of Europe and America owe to the Freedmen a large debt, which should be returned in kindly care, supplying their moral, religious, and if need be, for some time to come, their physical wants.

If it were possible to deprive the world for six months of the material wealth and comfort which the cultivation and manufacture of cotton have produced, then men might feel to some degree how much they owe to the Freedmen, and perchance, would be willing to return a thousandth part of what they owe.

Cotton may be considered the leading product of slave-labor, but it is by no means all on this score, which makes up the debt now due the Freedmen. The cane-sugar of the country, no longer a luxury, but a necessity—the rice of the

Carolinas and Georgia; to a great extent, the hemp and tobacco of Virginia and Kentucky—besides a very large amount of wheat and corn, have all been the products of slave-labor. These are all products needed and used the world over, and they are all products for which the slave received no adequate compensation for their production; and for which, as a Freedman, that part of the world which used them, still owes him a large debt, and for which common, even-handed justice pleads for payment.

The obligation of which we are speaking, rests largely upon the whites of this and other lands, who have shared the comforts and grown rich upon the profits and products of slave-labor—an obligation, the ten thousandth part of which has not yet been paid.

Upon the prompt payment of this debt in some good degree depends very largely the prosperity of this country for some years to come. No sudden change can be made in the South in the persons who must raise cotton, and sugar, and rice, if these things are raised to meet the demands of our own, and other countries. The labor of Freedmen must now be used, and while by a fair compensation for their labor they would be able to meet for the most part their physical wants, they need the boon of wise teachers who shall give them proper secular and religious knowledge. Their teachers must be furnished them mainly for the present, from among the whites, until proper and competent ones can be trained from among their own color; and the means for supporting these teachers must come, for the present, and for some time to come, mainly from the whites of this country, outside of the seceded States. Shall we pay the obligation which we owe, or shall we suffer the penalty which God will be sure to inflict for our injustice and wrong if we neglect it?



### *WHO SHALL BEAR THE BLAME.*

There was never a race more plastic to be moulded for good, given into the hands of any Christian people, than the Freedmen of the South. With natures highly reverential, and religious sensibilities uncommonly active, their Christian training becomes a matter of comparative ease. With a thirst for secular knowledge, which makes them willing to commit themselves to the religious training of any person who will gratify this thirst; what excuse can there be for neglecting them, or allowing their morality, or their Christianity to retrograde in their present sphere of action?

If it be true, as we are sometimes told, that there is danger of their relapsing into their former heathenish practices who will be to blame?

Can it be that in this fair land abounding in Christian knowledge and Christian privilege, these millions at our very doors shall famish for want of spiritual knowledge, and become a blot and a stain upon our country, and more than all, upon our professed love for Christ, because, as His followers, we are too niggardly, or have too little of self-denial to give of our abundance to send them Christian teachers? If this happens, we ask again, who shall bear the blame? Surely, *blame there will* be, and God no doubt, will require it at the hands of those who have been in fault. I would that Christian people could understand and appreciate their duty and responsibility in connection with the Freedmen; especially do I wish that Christian people of our own communion, could be roused to meet promptly the question of *their responsibility* in this matter. It is hard to find a wider, or more pressing field for Christian effort, than is now presented among the Freedmen. There surely is no place, where richer rewards crown the efforts of the earnest laborer. But these inviting fields for labor are rapidly passing beyond our reach, or becoming so overgrown with weeds and tares, as to require greatly increased effort to accomplish the same, or even a less amount of good.

If the present favorable season pass by unimproved, who shall bear the blame? It may be much easier to ask this question, than to answer it; yet it is a question which it is well for many to ask *themselves*, and it will be *better* if they so *answer* it, that God shall not require it of *them*, if all is not done for the Freedmen which He in His Providence points out to be done.

God grant that we may all awake to our responsibility, and vigorously apply ourselves to our duty while He gives us time to work for Him.



### CLOTHING.

We are rapidly approaching the time when such articles of second-hand clothing as the children of the Freedmen need to make them comfortable in our schools during the winter, will "come in good play," should our kind hearted friends see fit to furnish us with them. We shall be quite glad if those who delight in such charities, will send forward as rapidly as may be, anything they desire for distribution among the Freedmen or their children, connected with our school. If our teachers are promptly and early furnished with such articles, as cost little except the trouble of collecting and sending, they will by their judicious



distribution often aid and comfort very worthy and deserving persons, who have not been able to provide comforts for themselves and their families; as they had only their hands to commence with, many of them have found, what white people under the same circumstances would have found—hard work to provide homes, and food and raiment for a large family of helpless children. If you would aid them in the manner proposed, send along your boxes, or parcels of second-hand clothing, to the care of Rev. Charles Gillette, Room 10, Bible House, New York.

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### OUR GENERAL CONVENTION.

By the time this number of *THE SPIRIT OF MISSIONS* reaches many of our readers, our Triennial Convention will have met to counsel for the good of the Church. It becomes the duty of all sorts and degrees of men within our common fold, to earnestly supplicate the Great Head of the Church, that He would inspire with wisdom and grace, those who may deliberate how best to advance His Kingdom. That they may indeed be saved from all error, ignorance, pride, and prejudice; “that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed in all places, to the breaking down of the kingdom of sin, Satan and death.”

The Missionary work of the Church, in all its departments, will come in review before this body, and as a portion of this Missionary work of the Church, that of the Freedman’s Commission. The representatives of the Church, must decide after a trial of three years, whether it has been wise to enter upon this work among the Freedmen; and if it was wise three years ago, whether it is less wise to continue this work now.

It was a new field, and a new kind of work experience was needed—experience which time alone could give. It was to be expected that obstacles would be met—no good work has ever yet been undertaken, that Satan has not thrown obstacles in the way of its prosecution—no one could expect that the work among the Freedmen should prove an exception; no one should therefore be discouraged.

From the stand point which we occupy, and with the view of this very interesting field for Missionary work lying before us, there is but one conclusion at which we can arrive. If this work was necessary or expedient three years ago, it *now* appears *much more* necessary and expedient. Time and experience have only added a weight of testimony in favor of its prosecution which it is hard to

gainsay or resist. In our judgment, the Church would be greatly recreant to duty, not to prosecute this work with undoubted energy, and greatly to enlarge her operations among the Freedmen. A wider field for usefulness, probably does not exist. It would be hard to find one with more pressing claims, or where the labor expended would be more abundantly repaid.

It would be difficult to estimate by any human arithmetic the amount of good which the Church has it in her power to do for these millions of Freedmen. They are now plastic as clay to be moulded for a future destiny. They are docile and easily guided. If we let this golden opportunity slip we shall evidently fail in the accomplishment of a great work committed to us, in a degree, beyond that of any other church organization in the land. To the Protestant Episcopal Church in these United States there is given the ability to do a work for the Freedmen beyond that of any other Christian organization in this land. If we do it we shall be wiser and God will give us our reward.

Over and above the considerations which should weigh with us in our connection with the Freedmen now among us, there are grave responsibilities, in connection with the regeneration of Africa, to be taken into the account. God works through human instrumentalities; and if Africa is to stretch out her hands unto God, where can we find more fitting instruments than these Freedmen? They need, it is true, to be educated and trained for their work; but this educating and training they are anxious to receive. They are ready and willing to be prepared and sent to their kinsfolk in Africa with the precious tidings of the gospel. Thousands among them have sufficient intellect for this work and are devotedly pious. They of all other people can endure the climate, and labor in that sickly and enervating region. The question is, shall we pay back to Africa, a portion of the great debt we owe her, by sending to her shores those of her own children, whose lips are made eloquent with the gospel of grace?

We cannot suppose that the Church in her assembled wisdom can ignore so great a work of her Divine Master as this; or, that having once put her hand to the plow she will look back and thus prove herself unfit for so great a trust as is here committed to her.

## CORRESPONDENCE.

### VIRGINIA.

NORFOLK, VA., *August 21st, 1868.*

REV. AND DEAR BROTHER :—Permit me to send to you the following statement and application.

Ever since your committee commenced the work here, it has been my firm conviction, repeatedly impressed, that in order to make a lasting impression, there must be formed in connection with the school, a regular colored congregation. I promised to assist in such a work by giving the use of my large lecture-room (a separate building accommodating four hundred persons)—my services and the hearty cooperation of that most respected band of colored communicants now attached to my Church. It has been impossible to find the man for such a work; hence, nothing was done.

In reorganizing my work here for the winter, I have secured the services of a much respected brother. In connection with other duties which would not interfere, he stands ready to undertake the work in connection with myself, and under the auspices of my parish.

I offer therefore, for present use, said lecture-room, a very neat Church, used for that very purpose years ago, and long identified with services for the colored people—a communion service belonging to the colored congregation, in connection with my parish—my own services in connection with those of the Reverend missionary, who is well known, and has had much experience in that field.

I will gladly assume all incidental expenses connected with the movement, and part of the salary. The only question is, what can the committee pledge me for one year, beginning with October or November next, toward the support of a missionary among the colored people here? I, making myself personally responsible to assist and superintend the organizing of a colored congregation in connection with my Church work here.

It would be a similar work to that now done in Petersburg, under the charge of Mr. Waddell, and under God's blessing, similar results may be looked for.

Please let me hear from you at once. An opportunity now offers itself to work, and work usefully and economically. My parish is willing to bear its share. What can, what will the Committee do?

Believe me, sincerely yours,

O. L. MARTIN.

### NORTH CAROLINA.

RALEIGH, N. C., August 27th, 1868.

REV. CHARLES GILLETTE, D.D., MY DEAR BROTHER.—I am in want of an assistant teacher (female) for the Normal School. Is there any one competent, whom you could recommend?



We are in our vacation, and will resume our exercises the last of September. The land, one hundred acres of which I wrote you sometime since, has been secured, and our school building is under contract to be finished by November 1st. Until it is ready we will occupy our present quarters, which are inconvenient in location and structure. Numerous applications for admission have been received, which we are unable to meet upon our present resources. It is very hard to refuse those who ask for instruction, but we are constrained to do so, and will be, unless the Church comes up to the vigorous support of the Commission and to a more zealous prosecution of the work. If we had aid for a few years we should be able to go alone, as the colored people would be in a condition to pay for board and books, if not for tuition. The Freedmen of the South need more care if possible than heretofore. Their privileges have been conferred so fast as to endanger their moral development. Our exertions for imparting to them religious instruction should be proportioned to their need, and their need is proportioned to their temptations and traits, which increase with their civil and political advancement. Do all you can, as no doubt you have done, to stir up our Church to its obligations and duty. We are I am sorry to say behind all others in this most necessary and blessed work; necessary to the Freedmen and necessary to ourselves. Every effort to do good, being prompted by heavenly charity, is twice blessed; it blesses him that gives and him that takes."

J. BRINTON SMITH.

NEWBERN, *Aug., 13th.*

REV. AND DEAR BROTHER:—What are the prospects for the coming year? It is sad to think about letting our work go down in Newbern, after we have taken so much trouble and expense. I can get along very well with two white and two colored teachers, (the colored at fifteen dollars per month.) The head teacher at St. Cyprian's, if a man, will require only forty dollars per month, as the congregation can pay him ten dollars per month for lay-reading, and I have a young man in view who is a candidate for Orders, who wishes to come and study with me, and who will, I think, take the place as teacher in the school while he pursues his studies with me. Would it be safe to engage him or to give him encouragement of getting forty dollars per month from October, from the Committee? I do hope I shall be able to engage him, otherwise I fear the labor of three years on that colored congregation will be lost, and the congregation go back to the world, and the worst species of ranting, under the name of Religion.

Yours &c.

E. M. FORBES.

#### WASHINGTON.

WASHINGTON, D. C. *August, 27th, 1868.*

DEAR SIR AND BROTHER:—

I write you to ascertain whether we cannot obtain some assistance in the Freedman's work here.

There is a colored woman of education and excellent character, a communi-

cant of the Church, who, for four years, has devoted herself to the cause of education among her people. She has now a school of about forty; and with assistance, there is no reason, she should not have one hundred under herself and competent assistants. Her means of support are necessarily small, for although she has tuition fees, they are small and insufficient. If a small sum could be appropriated towards her maintenance much good would grow out of her work. It could be enlarged and made tributary to constantly more and more. Can you aid us in this matter? A small sum would be acceptable. Could you take the school under your own auspices? Any way, so we be helped! It is a pity to see such a nucleus go unimproved. At any rate, let me hear from you, and afford any other information that may lead to assistance.

Your Brother in Christ,

R. W. LOWRIE,

Rector Incarnation.

## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from August 1st, to September 1st, 1868.

### VERMONT.

Sheldon..... \$7 00    \$7 00

### MASSACHUSETTS.

Amherst—Miss M. A. Jones..... 3 33  
Longwood—Church of Our Saviour..... 90 76    94 09

### RHODE ISLAND

Providence—U. H. R..... 50 00  
Pawtucket—Trinity Church..... 25 00    75 00

### CONNECTICUT.

Tariffville—Trinity Church..... 6 25  
Weston—Emmanuel Parish..... 6 00  
Waterbury—A Lady, through Rev. Dr. Clark..... 5 00  
Watertown—St. John's Church..... 22 44  
New Britain—St. Mark's..... 19 45  
Plainville—Church of Our Saviour..... 7 46  
New Haven—Trinity Church—special for Miss E. J. Kennedy..... 150 00    216 60

### NEW YORK.

A Friend..... 1 00  
Cooperstown—Christ Church..... 12 00    13 00

### WESTERN NEW YORK.

Rochester—A Friend of Missions..... 2 00  
" St. Luke's Church..... 24 41  
Brookport—D. H..... 2 00  
Geneva—By R. P. Gallagher..... 2 00  
" Trinity Church..... 110 12    140 53

Rev. J. B. Smith, D.D., desires to acknowledge the receipt of the following sums:

West Chester, New York, St. Peter's Church..... 95 50  
New York, James F. De Peister, Esq..... 25 00  
Mrs. Livingston, New York..... 25 00

SUPPLIES.—New York, one package of clothing; 500 copies of New Testament, from American Bible Society.

### PENNSYLVANIA BRANCH.

The Treasurer of the Pennsylvania Branch of the Freedmen's Commissions acknowledge receipt of following sums for August:—

St. Mark's Church, Frankford, Pa., by hands of William Welsb..... \$171 45  
Church of the Advent, Philadelphia, through the Assistant Rector..... 43 15  
James S. Whitney, additional for 1868..... 100 00

\$314 60

### NEW JERSEY.

Orange—James S. Cox, Esq..... 50 00    50 00

### PENNSYLVANIA.

Philadelphia—H. G..... 10 00    10 00

### MARYLAND.

St. Mary County—St. Andrew's Church, from col'd people..... 3 00    3 00

### OHIO.

Boardman—Through Rev. A. Warner... 2 00  
Hillsboro—St. Mary's Church..... 12 33    14 33

### WISCONSIN.

Stevens' Point—Ch. of the Intercession... 2 00    2 00

### CALIFORNIA.

Santa Cruz—H. N..... 10 00    10 00

### CANADA WEST.

Hamilton—Church of the Accession..... 33 75    33 75

### MISCELLANEOUS.

From Executors of Charles Avery for St. Augustine Normal School at Raleigh (from July 19th to January 1st), on 25,000 00..... 670 83    670 83

Amount previously acknowledged..... \$1340 13  
18889 38

Total..... \$20229 51